

THE
PRINCIPLES
OF
TRUTH:

BEING
A Declaration of our
FAITH,
who are called QUAKERS.

WHEREBY
All that wants Peace with God may
return into their *first state*, -through
the Operation of the LIGHT and
Power of God in the great Work
of REGENERATION.

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Truths Principles:

O R,

*Those things about Doctrine and
Worship, which are most
surely believed and received
among the People of God, called
Quakers.*

MAny are the Reports that are
abroad concerning this People,
not only as to their Practices
and Deportments, but also as to
other Doctrines and Beliefs.

The former, time having in a great mea-
sure resolved and worn out, as being *the*
Refuge of Lyes for the ignorant and unright-
eous to flee unto; but that stormy and win-
try appearance is well nigh *over and gone*,
because the Sun is so far risen, *and the true*
Light so shineth, that most begin to see that
those Reports were but Lyes and Scandals,
raised as *Fig-leaves* to cover the nakedness
of other Professions, that begun so mani-

festly to appear, through the Light that shined in these Peoples *Lives and Conversations*. But though the first be gone, yet the latter sticks with many as not knowing what they hold as to Doctrine, some saying, they *deny the Scripture*, and the *Resurrection of the Body*, and all *Ordinances*, with the *man Christ*, and his *Death and Sufferings*, and *imputation of his Righteousness*, and *faith in his Blood*, &c. Wherefore, for the satisfaction of all that would willingly be resolved, and know the Truth *as it is in Jesus*, I have written this short account of their *Faith and Belief*; and if it were possible to stop the mouths of the clamorous tongues before Sentence be given against them by some signal stroke of the Lord from Heaven, which he will *undoubtedly* in his appointed time reveal and make manifest, to the *trembling of all hearts* concerned therein, and *ringling of all ears* that shall hear thereof, when it shall be said to them, *The holy shall be holy still; and he that is filthy let him be filthy still*, Rev. 22. 11.

We believe, that the God of all Grace, have given a measure of Grace, or some *manifestation of his Spirit and Light* thereof unto all men, according unto these Scriptures,

tures, *John* 1. 9. *Tit.* 2. 11. *1 Cor.* 12. 7. *Nehem.* 9. 20. and experiences of all men, who (at some time or other) do feel something in their *Hearts and Consciences*, that doth lust against the Flesh, and the Flesh against it, and that these two are *contrary the one to the other*, one lusting after evil, which is evil; and the other after good, which is good; the one Carnal, the other Spiritual; the one from Earth, the other from Heaven, *Gal.* 5. 16, 17.

We believe, By this Gift, Grace and Inspiration of the Almighty, man only can come to know the *true God* truly, what he is, and how he works in the *Hearts and Consciences* of people, to regenerate them and make them bear his Image, according to *1 Cor.* 1. 19, 20, 21. *Luke* 10. 21. and experiences of all that ever were regenerated and born again.

We believe, That all the Errors and Mistakes about God, and the things relating to his Kingdom, sprang and arose from mens wandring from this Gift of God, into their *own Imaginations*; whereby, though they *thought themselves wise*, yet they became fools and erred, *their foolish hearts being darkened*, according to

Rom. 1. 21. not knowing the Scriptures, nor the Power of God, as it is written, Mat. 22. 29.

We believe and know, That this Gift and Grace of God appears in and unto all men; that all may be without excuse, accusing for the evil, and excusing for the good, according to *Rom. 2. 15, 16.* shewing unto man *what is good*, and reproving of him in his own Conscience for the evil, whether thoughts, words, or deeds: and that this *reproof of instruction* is the way of life, *Prov. 6. 23.*

We believe, That as the *true God* and *Eternal Life* is known only by the light of this Gift and Grace, according unto the Scriptures, from which Light and Spirit of God came the Scriptures, both from the *Old* and *New-Testament*, as it is written, *2 Pet. 1. 21.* so can they only be read, as truly to be *believed, fulfilled and practised*, in the Light and power of the same; and all that are out of this Spirit must needs be *ignorant and unlearned*, in the Apostles sense, who *wrest the Scriptures to their own destruction*, as it is written: for *Peter and John* were *unlearned men* outwardly, not knowing *Letters*, but inwardly read in the knowledge of this Light and Spirit of God, and *wrested not the*

the Scriptures, Acts 4. 13. 2 Pet. 3. 16.

We believe, according to the Scripture, 2 Cor: 4. 3. That wheresoever the Power of God is not known within, there *the Gospel is hid*, and unknown, *unto them that are lost, in whom the God of this World hath blinded the minds of them that believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them*, and God should heal them; because it is only by the Light of Christ, *the Power of God*, that the Creature comes truly to see himself in his lost and undone estate; from which sight ariseth the true sense in the heart of the Creature, that makes him cry out of his wretchedness by reason of the *body of Sin and Death*, which necessitates him to look out for a Saviour, whom God manifesteth in and by the same Light, *that shines in the heart*, on purpose, *to give the Light of the knowledge of the Glory of God in the face of Jesus Christ, God's Image*, whereby God healeth the Soul: And therefore doth the Devil, *the god of the world*, strive so much by the gifts of the pleasures, profits, vanities, and lusts that are in the World, which he presenteth to men and women now, as he did to Christ, in the
 dayes

dayes of his flesh, when he shewed to him
all the world, with its glory; which glory is
the Lust of the flesh, the Lust of the eye, and
the Pride of life, whatever may make this
 Life happy (as it were) in the things that
 may pride it, or lift it up *to sit as a Queen*:
 And as men and women take and receive
 these gifts from the god of *this world*, their
 minds are blinded because they believe
 not in the Light which sheweth them the
 vanities of all the gifts of *the god of this*
world; which gifts the Devil knows (if
 they be received) will so *blind the minds* of
 them that receive them, that they will not
 come to be sensible in the true Light, of
 their lost conditions, so as to cry unto God
 from the deep and true sense; for then
 God, out of the depths of his Love and
 Mercy, could not but *heal them*: And
 therefore, lest the true Light should shine
into them, to give them the sensible know-
 ledge of themselves, and God should heal
 them, the Devil (as *god of the World*, by the
 things of the world) endeavours to *blind*
the mind (not the brain-knowledge, but
 the hearty-feeling sence within in the
 mind) lest *the Light within* should so shine
 as God should *heal them*, and all the bussings
 of

him of Satan with his gifts, are but to blind
 y is the mind within, lest God should heal
 and the soul, that complains to him from the
 this true fight and sence of his Misery, as in
 hat himself.

en: By this *Grace and Gift within*, we be-
 ive lieve, That to *Us* (*though in the world there*
 heir *be Lords many, and Gods many*) *there is but*
 eve *ONE GOD, the Father of our Lord Jesus*
 the *Christ, witnessed within man only by the*
 his *Spirit of Truth, that manifests both the*
 (if *Father and the Son; and yet these three are*
 of *one, and agree in one; and he that honours*
 not the Father, honours the Son that proceeds
 of from him; and he that denies the Spirit,
 God denies both the Father and the Son, and is
 hen *Anti-Christ*; but he that believes in the
 and Spirit, and is led by it, is the Son of God;
 and *Rom. 8. 14. As many as are the Sons of God,*
 ine *are led by the Spirit of God.*

We believe, The Scriptures bare wit-
 ness unto, and testifie of Christ; but they
 say, *The Witness of God is greater than them;*
 ind *The Spirit it self bearing witness with our*
 ut *spirits, that we are the Sons of God: for it is*
 he not the Scriptures without the Spirit, nor
 ne the Spirit contrary to the Scriptures, but the
 gs *Spirits discovering the Will of God in the*
 of heart,

heart, or opening of the Scriptures in its own time and way, and not in or by the will of man, but as it self pleaseth (who searcheth all, even the deep things of God, and manifests them unto the Soul) which giveth the perfect sound and saving knowledge: for, said Christ, *The Spirit shall take of mine, and shew them unto you.* And thus as holy men gave forth the Scriptures *Gal. 2 Pet. 1. 21.* so holy men, and they only, ab come truly to understand them, and not the proud and ungodly men; because their hearts and lives do not answer the hearts and lives of those that gave them forth, as a face answereth face in a Glass. And this we believe to be the reason, why so long we preaching (by men of corrupt minds, who have, and do handle the words deceitfully for selfish ends, and filthy lucre sake) hath brought forth so little fruit, and been to so little purpose, except to their Purses and Bellies; for *had they believed, and therefore had spoken, and stood in Gods Counsel, they should have profited their Hearers,* *Jer. 23. 21, 22* *Sal. 23, to the end.*

Through this Gift we believe, That Christ Iesus (the Son of God) was manifested in the flesh in the fulness of time. And thus

in this we know by the same Spirit, by which
 our Fathers believed he should come, and
 who *Abraham* saw his day, by the same we do
 God believe he is come, and do see his day; as
 which also by the Prophets and Apostles Writing;
 now which *twofold Cord is not easily broken.*

shall We believe also according to the Scrip-
 And tures of Truth, That this *same Jesus hath*
 ures God highly exalted, and given him a Name
 only above every name, that whosoever believes in
 I not him shall not perish, but have Everlasting Life;
 their and that there is not another name where-
 earth by man can be saved, than this Name of
 a, a Jesus Christ; nor is Remission of Sins to
 this be preached by any other name But as
 long we do not believe that the outward Letters
 where and Syllables are that Name that is to be
 full bowed to by the outward knee, no more
 hath than the Letters or Syllables in the words,
 to God, or Spirit, seeing the Scripture saith,
 an Unto God, who is a Spirit, every knee shall
 refore bow, Isa. 45. 23. but the Name which saves
 souls is the Power and Arm of God, that brings
 , 22 Salvation from Sin, and makes every Soul
 that names it, to depart from Iniquity,
 Tha This is that Name which was preached, and
 nam which is preached through Faith, in which
 An Name Remission of Sin is obtained: There-
 thi fore

fore was the outward word, *Jesus*, given him, as his outward name; *Thou shalt call his Name JESUS*, for he shall save his People from their Sins: [Mark] for he shall save, &c. So that which saves, is the Name which is to be believed in, which is that Arm of God that brings Salvation, when no eye pit-ties, neither is there any to help; the Power of God that then saves is that Grace that comes from the fulness of Christ the Saviour: And without this virtue, *Christ*, and *Jesus* are but empty names, 1 Cor. 12. 3. No man can say, that *Jesus* is the LORD, but by the holy Ghost.

We believe also, That this *Jesus* died for or because of Sin, and rose again for the Justification of those that believe in him, as well as to manifest to all the world, that he was the Son of God, and that he thereby spoiled Principalities and Powers, and triumphed over them openly, and led Captivity captive in his own person; yet we believe and know by his Grace in our hearts, that as his Name, *Jesus*, without Vertue and Power is but an empty word; so his Dying, without man's Conformity to his Death, or being planted into the likeness thereof, or being crucified with Christ (as
faith

saith the Scripture, *Rom. 6. 2, 3, 4, 5, 6. Gal. 2. 20.*) will not profit man, as to the Salvation of his Soul, no more than the naming of his outward name [*Jesus*] doth at this day make people to depart from Iniquity: For we believe, and are sure, that man must dye inwardly, as well as Christ died outwardly, and must be put to death in his flesh, as Christ was in his; for *he that is in the flesh cannot please God, Rom. 8. 8. neither cease from sin; but he that is dead, is freed from sin, Rom. 6. 7.* And yet mans dying unto Sin, and the Root and Principle of it in himself, is so far from making void Christ's Death in his own person, that it establisheth it to all those ends and purposes for which it was intended of the Father. As the Cures which the Physician doth, manifest and establish his skill and ability, so doth mans dying unto Sin and Self, and living unto God, manifest and establish the Vertue and Power of Christ's Death: for as man manifests his being risen with Christ, by his seeking the things that are above, *Col. 3. 1, 2.* so doth he manifest his knowledge of the Death of Christ, by his *being crucified with Christ, and bearing about in his body the dyings of the Lord Jesus: for*

as it is not an outward belief, gathered from the Letter, that will charge the heart and life (though the Judgment and Opinion it may) so it is not a belief from the History, or Letter only, that can give man a saving-knowledge of the Death of Christ, but he must have the same *Glory and Power of the Father* in measure, working in him there, to beget Faith in his heart, that he may believe unto Salvation from his own filthiness and righteousness, as well as confess with his mouth, *Rom. 10.* and must have that *Spirit* in him quickning his mortal body, as well as to believe that it was in Christ, and raised up him from the dead, *Rom. 8. 11.* And this man, whoever he be, bond or free, that thus believes the Death of Christ, and its satisfaction to God, as well as its usefulness to man, cannot make it void, nor divide it and its vertue upon the Soul that thus knows it, but will say, Here is a dying man, witnessing the Death of Christ, and nevertheless the same man living with Christ, and concluding, if Christ had not died, man must have perished in his sin: this being the way found out by God to recover him; whereby he knows Christ, and Him Crucified, and what the preaching

preaching of the Cross of Christ is, which is foolishness to them that perish, but to them that are saved, the Wisdom of God, and the Power of God, 1 Cor. 1. 18.

By this Gift of God in our hearts, we further believe, That Christ Jesus rose again from the dead, according to the Scriptures, and sits at Gods right hand in a glorious body: And we believe that our low estates and humble bodies shall be made like unto his glorious Body, through the working of his mighty Power, whereby he is able to subdue all things unto himself; and that this mortality shall put on Immortality. For though we believe that Christ Jesus hath lighted every man with his Light, whereby man may come to know himself lost and undone, as before is said; yet therefore is not every man saved, though the Grace that appears to all men is sufficient in it self; but some have the Grace of God bestowed upon them in vain, not liking to retain God in their knowledge, though something within them shews them what is good: But they reject the Counsel of God within, or against themselves to their own destruction, Luke 7. 30. (see the Margent) and yet it doth not follow that the Grace

is

is insufficient of it self, no more than it follows that Christ's Death is insufficient, because he *tasted death for every man*, and yet every man is not saved. Neither doth *Regeneration*, or the believing in the *Light of Christ within*, make void the *Death and Sufferings of Christ without at Jerusalem*, no more than believing the Scripture-testimony without, concerning Christ's Death, makes void the work of *Regeneration and Mortification within*; but as the Apostle saith in another case, so I say in this, *For as the man is not without the woman, neither is the woman without the man in the Lord*: even so is not the *Death and Sufferings of Christ without at Jerusalem*, to be made void and of none effect by any thing within, neither doth the *Light within* make that of none effect without, but both in the Lord answers his Will: For though there is, and may be, a knowledge and belief of what Christ did and suffered without the Gates, in his own Body, upon the Tree, and yet Sin alive in the heart, and the work of *Regeneration* not known; yet it cannot be so where the *Light within* is believed on, and obeyed, so as to have its perfect work in the heart, to regenerate and
make

make all things new, and to be of God; this man can never make void what Christ hath done and suffered without: And yet this New-birth, or Christ formed within, and dwelling in the heart by Faith, doth not limit or confine Christ to be only within, and not without also, but both within and without, according to the good pleasure of the Father to reveal and make him known; for, *he fills all things, and the Heaven of Heavens cannot contain him*, and yet is he at Gods right hand far above all Heavens, in a glorious body.

And we also believe the *Resurrection of the Just and Unjust*, the one to *Salvation*, and the other to *Condemnation*, according unto the *Judgment of the great Day*; and then shall every seed have *its own body*, according to 1 Cor. 15. 36, 37. which we verily believe: *For if the dead rise not, we are of all men most miserable.* But because we dare not be so foolishly inquisitive, as to say, *With what bodies shall they arise*; therefore do some say, we deny both the *Resurrection of the body of Christ, and of all that are or shall be dead*: But this also is false; for every man shall be raised in his own order: but Christ the first fruits, 1 Cor, 15. 23.

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And

And we believe they shall be raised with *Ver*
 the same bodies, so far as a natural and spiri-
 ritual, corruptible and incorruptible, terrefic
 strial and celestial can be the same.

We further believe, according unto the off
 Scriptures, concerning Faith, That thin
Faith is only true, which is God's Gift *Ca*
 and hath Christ Jesus, the Power of God to
 for its author and object, and is distin *Fe*
 guished from the dead faith by its fruits un
 For though in description and definitio *M*
 they may carry a resemblance, yet in na *go*
 ture are as different as a living man *iki*
 from a dead, which wants not form oth
 shape, but life and power. So faith th *fi*
 Apostle James, *As the body without a spiri ne*
is dead, so is Faith without Works; even *sew*
 is that Faith which stands in the wisdo *is*
 of words, and not in the Power of God *no*
 By the one, man is kept in captivity to the *tic*
 world and the things of it, but by the othe *so*
 he hath *victory over the World*, 1 Joh. 5. 4 *be*
 and the Seal and *Witness* thereof in his *th*
 own heart, whereby it is purified, and God *ra*
 is seen; for the pure in heart see God, Mat *th*
 5. 8. This Faith differs men now, and *an*
 their worships, as it did Cain and Abel *an*
 For, *By Faith Abel offered up a more excels* *m*
lent *dr*

with *ent Sacrifice then Cain, Hebr. 11.* By this
 d spilling Faith, *Abel* saw beyond the Sacri-
 errefice unto Christ, the first-born of God, be-
 yond the *firstling of the Flock*, which he
 o the offered ; and therefore God had respect
 th unto *Abel* and his offering, but God rejected
 Gift *Cain* and his offering ; though he had Faith
 God to believe it to be his duty, yet sticking in the
 istin Form, and not flying on the wing of Faith
 uits unto Christ, the *One Offering*, he missed the
 nition Mark, as all have done ever since, that have
 n gone in *Cains* way of worshipping, as well as
 an killing men about Worship. But we believe
 m of that Faith to be only true and saving, that
 h th flies over self-righteousness, as well as filthi-
 spiri-ness, unto the Fountain of Life in Christ ;
 en se which Faith hath nothing of man in it, but
 (don is as the breath of Life by which the soul lives ;
 God not a bare assent of the truth of a proposi-
 o th tion in the natural understanding, but the
 o the souls cleaving unto God, out of a naturalness
 5. 4 between Christ and the Soul, and so live ra-
 n hither by relation, than bare credit, or despe-
 God rate adventure and hazard : Not looking at
 atth its doing to commend it, but God's Love
 and and Bounty in Christ, the Light, to receive it :
Abel : and yet holiness is its delight, and he can no
 exck more live out of it, than the Fish upon the
 lent dry Land.

We believe, That this *Faith* keeps the mind pure, and the heart clean, through the sprinkling of the heart from an evil conscience, by the *Blood of Jesus*, which remits the Sin, and justifies the Soul, through the virtue of this Blood received into the heart by this living Faith, which receives all its power and virtue from Christ, in whom it abides as its root and object, whereby *Justification* is witnessed from Sin, not in Sin. Rom. 6. 22. But now being made free from Sin, and become servants unto God, you have your fruits unto Holiness, and the end ever lasting Life.

We believe, That *Justification* and *Sanctification* are distinguished, but not divided for as he that sanctifieth and justifieth is one, so do these go together, and when the Soul hath the greatest sense of Justification upon it, through the vertue of the Blood of Jesus, by the Living Faith, then is it most in love with Holiness, and at the greatest distance from Sin and Evil: and whenever there is a failing in Sanctification, there is also some eclipse of Justification in the eye of the Soul, until Faith hath recovered its strength again, which is lost by sins prevailing. For, as the farther

the best and clearest sight is in the brightest day, so is it with the Soul, when it is most in the brightness and beauty of Holiness, its Justification appears most glorious, and its Union and Communion most sweet and lasting; and so like two Twins, as they are much of an age, so they are like one to the other: And *what God hath joyned together, let no man put asunder.*

We also by this Light believe, That Acceptance with the Father is only in Christ, and by *his* Righteousness *made ours*, or imputed unto *us*; not by the creaturely skill, but by the applicatory act of Gods gift of Grace, whereby the Soul feels the difference between self-applying by its own Faith, and God applying by its Spirit, and so making Christ unto the Soul, *Wisdom, Righteousness, Sanctification and Redemption*: So that we believe, and are sure, that there is a great difference between Imputation, as it is the act of mans spirit, and as it is the act of Free Grace, without mans forcing. And so we distinguish between Imagination and Imputation, between reckoning or imputing that is real, and reckoning or imputation that is not real, but a fiction and imagination in the creaturely

turely will and power. And because we are against the latter, we are clamoured upon, as if we denied the Imputation of Christ's Righteousness, when it is only unto those that are not made righteous by *it to walk as he also walked.* For, as the Scripture saith, It is not he that saith he is righteous by the imputation of Christ's Righteousness, but *he that doth Righteousness is righteous, even as Christ is Righteous,* 1 Joh 3. 7. he that believes otherwise is deceived. And yet it is not Acts of Righteousness, as done by us, nor as inherent in us, as acts, by which we are accepted of God, and justified before him, but by Christ the Author and Worker of those acts in us and for us, whereby we know that we are in him, and he in us, and we hold him as our Head, into whom all things are gathered together into one, even in him.

We further believe, That God is only to be worshipped, and not any likeness that man makes unto himself of God, from any view, sight and knowledge that he hath had of him: but in every act and service, man is to know what substantially, as well as whom speculatively or notionally he worship-

worshippeth : as is written, *John 4. 22.*
Ye worship ye know not what : we know what
we worship ; for Salvation is of the Jews.
 And he that thus worships the Father,
 honours the Son by the same Spirit, which
 is one with the Father and the Son ; in
 which Spirit only God is worshipped, ac-
 cording to the form of its own chusing and
 manifesting of himself in and by, according
 unto the good pleasure of the Father, who
 is a Spirit, and limits man unto the Spirit's
 Form, but allows not man to limit the Spi-
 rit unto his form, though it be not of his
 inventing originally, but of the Father :
 yet man must no more limit God unto it,
 then he could command God to appear in
 it at first. For as he chose it himself, so
 he hath reserved liberty to leave it at his
 pleasure, *who works all things after the coun-*
sel of his own Will, which he hath purposed
in himself, that the Gift of the knowledge
 of the *Mystery of his Will,* might for ever be
 acknowledged to be of his Grace, and
 for the riches of the glory thereof, accor-
 ding to *Ephes. 1.* and man be bound, but
 God free : Man bound to wait in the
 Light for Gods Movings, but God free to
 move in whom, to what, and when he
 pleaseth :

pleaseth : then man is to go, when he saith, *Go* ; and come, when he saith, *Come* ; and in such Servants *do serve him* : And then there is no more Curse, as in the dayes of *Will-worship*, and *voluntary Humility*, but that *Throne of God*, and of the *Lamb*, Col. 2. 18. *Ca* 23. Rev. 22. 3, 4. *And they shall see his Face, and his Name shall be on their fore-wi* heads.

We believe also, That this Worship is celestial (and not carnal) in all its *Partsones* and *Ordinances*, and not to be imposed by any outward force, but performed by the inward leading of Gods holy Spirit, according as the holy men of God were led, and guided in the days past, who gave forth the Scriptures : all impositions of Worship outward, being only enjoined under the *first Covenant*, that made nothing perfect, *until the time of Reformation*, spoken of, *Hebr. 9. 10.* But Christ being come, there is an end as well of such Impositions, as of the *Meats and Drinks*, and *divers Baptisms*, and *carnal Ordinances*, they being all but temporary, and in order unto an end ; but all to vail to Christ, the sum and substance of all, [*the first*] pointed at by all, and [*the last*] ending of all, *the Amen.* And he that

faith that thus worships God in Christ, his Ordinances are spiritual and not carnal; and therefore his Faith carries him beyond his Works, *Will* with righteous *Abel*, and preserves him that he is not drowned in the Form, like *Cain*; neither falls he short of the glory of God, nor of his assurance of Acceptance fore- with him.

We believe, There is one Baptism necessary to Salvation, *Ephes. 4. 5. One Lord, one Faith, one Baptism.* And this Baptism is Spiritual, of which *John's Water* was but the figure, *John 1. 31. That he should be made manifest to Israel, therefore am I come, baptizing with Water, saith John: and 1 Pet. 3. 21. The like figure whereunto, even Baptism doth also now save us: not the putting away the filth of the Flesh, but the answer of a good conscience towards God, by the Resurrection of Jesus Christ.* This one Spiritual Baptism into the Name of *Jesus Christ*, is of that which saves, the Water being but a figure, that Christ might be manifest to *Israel*, who had divers Baptisms imposed on them untill the time of Reformation; but in Christ the Substance being come, the shadows flee away. And yet where-ever any are commanded now by the same Spirit

rit that commanded the Believers to be baptized in the dayes past, either for the furtherance of the Gospel, or tryal of the Faith, we judge them not. But this obedience is very rare to be found; and we could heartily desire, that all would consider seriously, whether *literal sayings* observed only by outward reading, hearing by the ear, or *inward impulses* upon the heart by the Divine Power, are the motives unto Obedience in this kind. And honesty and uprightness of heart may be heard, we believe and know, the many dead souls every-where, notwithstanding their Baptisms, will be as so many witnesses against them, by their grovelling upon the earth, as so many slain and killed men by the Letter, while the Spirits quickning have not been known in the true Baptism into death. For we find by daily experiences, that most men and women live like *Pharaoh's lean Kine*, only to eat up the fat and to envy those that are not so lean soul'd as themselves.

We believe also, That as there is one true saving Baptism, so there is one Bread or Body of Christ, which all the Saints do feed upon; and though they be many, 2.

to persons, yet their Bread is but one,
 and they all in it but one Bread : And this
 we believe is *the flesh that came down from
 Heaven*, John 6. 33. Though the outward
Jews now, as then, murmur at him, be-
 cause he said, *I am the Bread which came
 down from Heaven*, ver. 41, 42. But Christ,
 (ver. 45.) to stop their murmuring, tells
 them, that the knowledge of this Mystery
 was only revealed unto them whom God
 (and not man) teacheth, and no more
 than are taught of God, can set seal and
 subscribe unto this *Truth in Jesus*; though
 we believe also, that Jesus took outward
 bread, and brake it, and gave it to the Di-
 sciples, as the Scriptures saith; and this was
 a figure of his Body (that was to be pierced
 and broken upon the Tree) and a shew, to
 shew forth his Death until he came.

And we believe he did arise again, and
 appear unto his Disciples; And all that
 believed were together, and had [*All things
 Common*] &c. And they continued daily
 with one accord in the Temple, breaking bread
 from house to house, did eat their meat with
 gladness and singleness of heart, praising God,
 and having favour with all the people, Acts
 2. 44, 45, 46, 47. And we believe that
 he

the Apostle, in 1 Cor. 11. 20. saith true, where he saith, *When ye come together therefore in one place, this is not to eat the Lords Supper.* And all that he speaks in that chapter is not to perpetuate that outward breaking of Bread, otherwise than as the Believers did, that were *filled with the holy Ghost in singleness of heart*, as before is said: and yet we judge not those who break outward Bread, and drink outward Wine, being commanded so to do, and put in remembrance thereby of the Body and Blood of Jesus Christ, by *the Remembrancer, the Spirit of Truth*, which is appointed by the Father *to lead into all Truth*. But to do it by imitation, or tradition only, (as most do it, if not all at this day) we know it is not an Offering unto God in Righteousness, neither do we believe this to be the *Communion of the Body and Blood of Christ*; and yet *the eating of the Flesh, and drinking of the Blood of Christ*, we believe man must know and witness, or he hath *no life in him*, Joh. 6. 53, 54, 55. And we believe that many are striving now in their spirits, as the Jews did, verse 52, saying, *How can this man give us his Flesh to eat?* And not, only the Jews, but many of his Disciples said,

This

This is a hard saying, who can bear it? ver. 60. and at verse 63. he tells them, It is the Spirit that quickeneth, the Flesh profiteth nothing. The words that I speak unto you they are Spirit, and they are Life. And he that hears and understands these words that are Spirit and Life, will not be offended at what I have spoken of the Flesh and Blood of Christ.

By the same Spirit and Grace we believe, That Prayer is an Ordinance of God, when performed by his Spirit, in its words, (and not those which mans wisdom teacheth) or without words, *by sighs and groanes which cannot be uttered*, and these so often as the Spirit it self pleaseth: But the Form without the Spirit, whether it be by words of other mens framing, or words of man's own spirit, according to his will, time, and manner; this is not the Prayer that *prevails with God*. And we believe that there is none so weak and infirm, but this Spirit proffers his help at some time or other, though man regardeth it not. And the more mans mind is gathered within from all visibles, the more he comes to be sensible of the Movings and Stirrings of this Spirit, in its secret cries
unto

unto God, answerable to the wants of the An
 man or woman, in whom it moves and trye Pe
 And by the due watching thereunto, we be the
 lieve and know *the Spirit of Prayer and the*
Adoption, that cries unto God, comes to bin
 discerned and distinguished from a man's o
 own spirit and will.

We believe by the same gift of Grace the
 that there are *several Ministrations, and sever*
veral Operations, according to 1 Cor. 12. and bot
 all by *the same Spirit,* as before and after the
 Law by *Moses,* and after by *John the Baptist*
 and Christ and his Apostles, and in all these
 the Ministration had acceptance with God
 through the management of the Spirit, and he
 its rejection and dislike of God for the wo
 want thereof. And by this Spirit were the
 Scriptures given forth, and the holy meane
 of God did *speak, prophesie, preach and pray*
as they were moved; and for want of it, the
 letter did, and doth kill. And for the fulfil
 ther appearance and pouring out of the
 Spirit, answerable unto the work and se
 vice that God had for them to do, the cor
 were to wait, as Christ commanded his
 Disciples to do at *Jerusalem,* to receive the
 Promise of the Father: For by this Spirit
 he that speaks, speaks as the Oracle of God

And therefore, as it was the practice of the
 People of God in old time, to wait for
 the moving and stirring of this Spirit, that
 they might speak *as it gave them utterance,*
 in the evidence and demonstration thereof;
 to do this People (called *Quakers*) now;
 and according to its moving in their hearts
 they minister, according to the signifi-
 cation of the Spirit, whereby they understand
 both what, and when to speak, and when
 to be silent; as also, who are they that mi-
 nister and speak in their own wills, *above*
the Cross of Christ, which the Apostle was
 careful always to be in subjection to, lest
 he should make it void, by speaking the
 words which mans wisdom teacheth; and
 therefore, as the Saints did, so *we do believe,*
and therefore we speak: And such Preaching
 and Speaking in Faith, as well as Praying in
 Faith, is acceptable unto God, as his Wor-
 ship, and not otherwise.

And we further believe by the same
 Spirit, that the sum of all Religion, ac-
 cording to the Truth, and the signification
 of the word [Religion] is, *Man not at li-*
ber ty in his will, but bound again unto God;
by his having given to him, by the Light of
God Christ within, the true sight and knowledge of
 him.

himself, as in himself, as lost and undone
 ever, and from this fights a true sexce to an
 upon and remain with him; from when lov
 spring unutterably groans and cryes unwh
 God, under the weight of the burthen an Go
 wretchedness, by reason of the body of
 Sin and Death, and then when there was
 none to help or pity in this state, then acc
 Mercy shewed in Christ the Arm of Go Ex
 which is revealed as an help, neither see tru
 nor known, where, how, or when to con Gra
 at it, or meet with it; And this begets the
 the heart of that man or woman, in, an the
 unto whom it is thus revealed, thanks an wh
 praises unto God, for this Gift and Rev wa
 lation of his Son, in this needfull tim An
 whom the Soul sees to be the Gift of Eri stri
 nal Love. hid

And we believe and know, upon th Str
 Love and Faithfulness of God, is founde if. i
 built and established the Everlasting Cov and
 nant (whereby not only all men, may (a
 saved for its ability, but some shall be tim
 ved because for its prevalency, which is wh
 like to the Covenant he made with our P per
 thers. And although all mankind is not the
 ved, yet it is not because either of insu tag
 ficiency in this Covenant, or because of it self
 weakne

one *weakness of the Grace* that appears in, and
 o *ar* unto all men; but because of *mans will*,
 her *loving death*, and *abusing his own delusions*,
 un *whereby his destruction is of himself*, and
 en *at* God clear of his blood in the free tender
 dy *of his Grace, Gift, and striving of the Spi-*
 e *irit within him.* For we know assuredly,
 en according to the Scriptures of Truth, and
 Go *Experience of all souls that ever were*
 r *seet* truly converted to God, that though by
 con *Grace man is saved, not of himself, but by*
 ets *the Free Gift*, yet as the old World did, and
 n, *and those rebellious Jews, spoken of, Acts 7.*
 s *and who, as did their Fathers, so did they, al-*
 Rev *ways resist the holy Ghost*; so do men now.
 tim And yet in the tender of this Grace, and
 Est *striving of his Spirit*, the Lord is a God so
 hiding himself in the management of this
 n *Striving and Ministration of his Spirit*, as
 rde if it wholly depended upon mans choice
 Co *and consenting, that mans will, as to him, is*
 ay (as it were) free in rejecting or accep-
 be *ting. Life and Death being set before him;*
 is *whereby in the Wisdom of God, the pro-*
 y *spensity of his Nature, as it came out of*
 or *the hands of his Maker, hath an advan-*
 ins *tage by this dealing of God, to put forth it-*
 f *self; so that man is as free in the choice,*

as he is in the refusal of the tender of Mercy and help, and that with an *equal indifferency*, as it appears to him in this state notwithstanding afterwards, in the further growth in this Grace and Knowledge of Christ, he sees clearly and convincingly that the Grace (that wrought hidden from his sight and knowledge, in the first working, tender, and ministration of God towards him) gained his consent through its own prevalency in the Love of God, by which sight and sense *self* comes to be *abolished*, and the *free Love* so admired, that he knows from first to last, all was of Grace and that *free*; that *self* is not able to challenge any thing as due from what it has done, but *all of gift*; and yet, as before with such an equal indifferency on man's account: so that God may and will appear to be just, both in condemning and saving, and the Justifier freely of all that believe in *Jesus the Light of the World*.

Therefore, let all take heed how they dislike this Ministration of God, and *frustrating of his Spirit in their Hearts and Consciences*, under colour and pretence of *insufficiency*; and therefore they will not come to him, because his drawings and striving

wings are not so strong as they would have
 them to be, looking for such an overpow-
 ering and irresistibleness, as they are not
 able to withstand and gainsay; lest such
 perish through a wilfull neglect, and for
 want of stretching out their hand when the
 Lord holds out his, and so they perish in
the ditch, with a vain expectation of further
 power; or cry in their mouthes, *Lord have*
mercy upon us! and so with the Sluggard,
 while they cry, *Yet a little more slumber and*
folding of the hands to sleep, their Garden is
overgrown with weeds, and their backs cloa-
thed with rags, and they beg in harvest; whilst
 others that have sown in tears, not fainting,
 do in due time reap in joy; and not despising
 the crumbs that fell from the table, nor the
 day of small things, witness the presence of
 their Beloved, come down into his Garden, and
 walking among the Lillies.

Let these things be truly considered, pon-
 dered and weighed in the true Ballance of
 Light and Righteousness, lest any Soul perish
 through the false weight and measure; so
 shall my soul rejoyce that any have escaped
 the Net, of the Fowler through the dis-
 covery of the true Light, and God have all
 the Glory, unto whom alone it belongs,

and man ashamed, confounded, his mouth
stopped, and he laid in the dust forever; and
then shall my end be answered in writing
these things.

John Crook.

*Concerning Perswasions in Matters
of Religion.*

THere is the Natural man, and the Spi-
ritual man, and there are the Perswa-
sions of each in and about Matters of Re-
ligion. There is the Perswasion of *Reason*
and the Perswasion of *Faith*.

The Perswasion of *Reason* is that Belief
which man receives into his mind or heart
from the exercise of the Reasoning Facul-
ty : and this Perswasion in Matters of
Religion is but mans Opinion or Judge-
ment, which how certain or infallible so-
ever it appears to him, yet may be shaken
by a demonstration or evidence of a higher
kind of nature.

The Perswasion of *Faith*, is that Belief
which the New-Creature receives into
the renewing-Mind, from the Evidence
and

and Démonstration of the Spirit, which openeth and manifesteth the things of the Spirit, unto that mind which is begotten and renewed by it. And this Perswasion is certain and infallible, however it may be struck at and battered, by the reasonings of the wise earthly part, even in that very man, whose heart is thus perswaded, by the Light of the Spirit of God, concerning the things of Gods Kingdom.

Now the lowest Perswasion of *Faith* is higher, and of a more noble nature then the highest Perswasion of *Reason*: because *Faith* is of an higher Principle, and of a deeper nature and ground, then Mans Reason is: But this (because it appears not in mans sphear, but rather out of it, and is contrary to the line and reach of his wisdom) is accounted by him *foolishness and madness*. Thus is the Wisdom of God (and the Children thereof) judged and condemned by man in his day.

And how can it be otherwise? How can the wisdom of man but judge that as foolishness, whose beauty and excellency is hid from its eye? But this is, because the wisdom of man is out of its place, not subjected to the Wisdom of God, but ex-

alted above it: therefore (as a curse unto it) is it suffered to lift up it self in its conceitfulness against, and so to persecute the pure Wisdom of God and the birth thereof that it might fall, and be broken, and snared, and taken, and its day deservedly come to an end, and be shut up in the shadows and chambers of eternal darkness.

But what ear of Man can hear this. Surely none that is whole in the line of Man's wisdom, reason and understanding, but that alone which is bruised, broken, and in some measure dashed to pieces, by the inroads of a diviner Life and Nature. This, in the Leading of that Life which hath broken it, and in the shinings of the Light eternal upon it, and into it, may be enabled to take up the Cross to the natural part, and to die that Death with Christ, which preserves from the second Death, with the misery thereof.

Happy is he who knows and hearkens to the Perswasions of Gods Spirit, who is born of God, and taught to wait upon him and worship him in Spirit, who receives his Religion from the Light of Faith, into the renewed Nature and Mind, and not from the Reason of Man into the natural under-

understanding, which is easily corrupted,
and cannot be kept pure, but alone by the
indwelling of the Principle of Eternal Life
in it.

For though such may suffer very deeply
in this World, from the men of this World,
(as the Subjects and Servants to the Prin-
ciple of Life have done in all Ages and
Generations) yet their Principle will
bear them out, in which God will appear
to strengthen and refresh their spirits, and
carry them up above all their Sufferings
in the Patience, Meekness, and Faith of
the Lamb : And keeping to their Principle,
they cannot be overcome, but must either
live or die Conquerors, according to the
will and good pleasure of Him who order-
eth and disposeth of all things well, and
bringeth good out of every evil, in de-
spite of all the Powers of Darkness. And
he that overcometh (whether by life or
death) in the Lamb's Spirit, shall wear
the Lamb's Crown, and sit down in that
perfect Rest in the Kingdom of the Father,
which will give the hearts of all his Chil-
dren full Satisfaction. In which assured
hope (Life stirring in our bosoms, and
quickning our hearts with Love unto our
God,

God, and Zeal for his Truth) we can freely give up all that is near and dear unto us in this World, and lay down our heads in inward Peace, in the midst of the greatest outward Persecution and Trouble. Even so, O Lord, thy Will be done concerning this Generation of thy People, whom thou hast begotten to thy Self, and brought forth by thy mighty Power, to testifie to thy Truth in this present day: Dispose of them as it pleaseth Thee, and let not their Faith in thee, nor thy Faithfulness to them fail, but let them be a Praise to thy Name throughout all Generations, and tendered by Thee as the First-fruits of thine Appearance, in the Glorious Light of the Everlasting Day, after this great, long, thick and dark Night of Apostacy from the Life and Spirit of the Apostles, which hath so long eclipsed and covered the brightness of thy Beauty from the sight of the Earth.

Isaac Pennington.

*A Declaration to all the
World of our Faith, and
what we believe, who are
called Quakers.*

ALSO,

*What Ministers and Magistrates
we own, and what, and whom
we deny.*

*Concerning God, Christ, and the Spirit,
thus we believe.*

First, That there is only one true God,
who is a Spirit, and his Presence fil-
leth Heaven and Earth; he is Eternal and
Everlasting, the Creator and Preserver of
all things; That Heaven and Earth and all
things therein, by him were framed and
brought forth, and all things remain unto
this

this day by his Power, and whatsoever he willeth in Heaven and Earth, he brings to pass by his Word and Power.

And we believe, That this God onely is, and ought to be feared, loved, obeyed and worshipped by all Creatures, and no other thing besides him in Heaven and Earth: and we believe that his Worship, and Obedience, and Fear, and Love is to be given in Spirit, even in what his own Spirit moveth and leadeth his people unto.

And we believe his True Worship required and accepted of him, is not by the tradition of men in outward observances or set dayes, or places, but he is worshipped only in *Spirit and Truth*, without respect of times, places or things: and that none can worship him in Righteousness but his Children, who are born of his Spirit, and are led and guided thereby.

And we believe, That this God hath given his Son Christ Jesus, into the World a free Gift unto the whole World, and that every man that cometh into the World enlightened by him, that *every man may believe and be saved.*

And we believe, That he is given into the World, and no Nation, Country, or People.

people excepted, but to all mankind he is
 given of God, and hath enlightened them;
 And every man through the world that be-
 lieveth in, and receiveth Christ, *who is*
the Wisdom and Power of the Father, shall
 be saved with eternal Salvation; And eve-
 ry one that believeth not in him shall be dam-
 ned, and shall possess everlasting misery.

And we believe, That *Salvation, Justifi-*
cation, and Sanctification, is onely in Him,
 wrought by him and no other, for *there is*
no other Name given under Heaven, but Him
 alone, by which Salvation is: and we be-
 lieve all that receive him, and believe
 in him are reconciled to God, and are
 made alive to God, to live to him in all
 things, and do receive the forgiveness
 of Sins, and are set free from all un-
 righteousness, and from the body of Sin and
 Death, and have the witness of the Spirit
 in them, and the Spirit of the Father they
 have received, and it witnesseth in them
 of the Father and of the Son, and of the
 things that belong to their peace; and it
 is the Earnest of the Inheritance, and the
 Seal of the Promise of Eternal Life; and
 by it are the deep things of God revealed
 to mankind; and by it the Father and the
 Son

Son dwell in the Saints; and by it they have fellowship one with another; and the Father, Son and Spirit are one: And this we faithfully believe.

Again, concerning Christ, we believe That he is one with the Father, and *was with the Father before the World was*; and what the Father worketh, is by the Son for he is the Arm of Gods Salvation, and the very Power and Wisdom of the Creator; and *was, is, and is to come, without beginning or end.*

And we believe, That all the Prophets gave Testimony of him, and that he was made manifest in *Judea and Jerusalem*, and did the Work of the Father, and was persecuted of the *Jews*, and was crucified by his Enemies, and that he was buried, and rose again, according to the Scriptures.

And we believe, He is now ascended on high, and exalted at the right hand of the Father for evermore; and that he is glorified with the same Glory that he had before the World was; and that even the same that came down from Heaven, is ascended up to Heaven; and the same that descended, be that ascended.

And we believe, Even he that was dead,
 and lives for evermore; and that he
 shall come again to judge the whole
 World with Righteousness, and all People with
 Equity; and shall give to every man accord-
 ing to his deeds at the Day of Judgment, when
 all shall arise to Condemnation or Justificati-
 on; he that hath done good shall receive Life,
 and he that hath done evil, everlasting Con-
 demnation.

And we believe, He is to be waited for
 the Spirit, to be known after the Spirit, as
 he was before the world was, and that is
 the knowledge unto Eternal Life; which
 all that believe in him do receive; and he
 conquers Death, and destroys him that hath
 the power of it, and restoreth from Death
 by his Life, and quickneth by his Spirit all that
 the Father hath given him; and we believe
 such he justifieth and sanctifieth, and such
 are taught of him: but he condemns all
 that believes not, and continue in unbelief;
 and are not taught of him. And this we
 faithfully believe.

And we believe, That unto all People
 upon the face of the whole Earth, is a time
 and day of Visitation given, that they may
 return and be saved by Jesus Christ, who

is

is given of the Father to call the worst we b
men to repentance; and the most ungod abid
of Sinners are convinced by him of the Inhe
ungodly deeds, *that they might believe, and it is*
be converted, and saved. rit,

And we believe, Herein is the Love char
God manifested to all mankind; and the rede
none are shut out by him before they were be way
into the World; but unto all men is a Visi dom
tion given, and they that perish, it is becau ther
they do not believe in *Christ:* and *Destruction* that
is of a mans self, but *Salvation is of God* igh
through believing in his Son, who tal whic
away Sin, and reneweth into his own Image Bloo
that they may become Heirs with him. wss

And we believe, That there is a Crow bid
of Eternal Glory, and an Inheritance enlig
Eternal Life to be enjoyed for evermore. A
all that believe and are chosen of God. Eart
And that there is an Everlasting Misery may
and Destruction to be possessed by all the Sin
believe not, but continues in the state fect
Reprobation, and are not changed from by ov
Wayes of Sin and Death, but walk after Chri
ways of their own hearts lusts, fulfilling A
the will of the Flesh, in the evil of the wo
world, and follows not Christ the Lion, A
of the world, that they may be saved; stem

we believe upon all such the wrath of God
 abideth; and that they have no part in the
 Inheritance of God. And we believe that
 it is only he that is born again of the Spi-
 rit, and that walks after the Spirit, who is
 changed from *Death* to *Life*, and who is
 redeemed out of the World and all its
 wayes; such only must inherit the King-
 dom of God, and they onely have right
 thereunto, and none besides; even they
 that are washed and cleansed from all un-
 righteousness by the Blood of Jesus, by
 which their Sins are remitted: For his
 Blood cleanseth them from all *Unrighteous-*
ness and *Sin*; yea, all such that walk and
 abide in the Light which Jesus Christ hath
 enlightened the World withal.

And we believe that the Saints upon
 Earth may receive forgiveness of Sins, and
 may be perfectly freed from the body of
 Sin and Death, and in Christ may be per-
 fect and without Sin, and may have *Victo-*
ry over all Temptations by Faith in Jesus
 Christ.

And we believe every Saint that is cal-
 led of God ought to press after Perfecti-
 Lion, and to overcome the Devil and all his
 Temptations upon Earth; and we believe
 they

they that faithfully wait for it, shall obtain it, and shall be presented without sin in the Image of the Father; and such walk not after the Flesh, but after the Spirit, and are in Covenant with God, and their Sins are blotted out, and remembered no more for they cease to commit Sin, being borne the Seed of God.

And we believe the Gospel of Christ *the Power of God unto Salvation*, and that ought to be preached *freely unto all People* and Christ to be held forth to all Mankind by the Ministry sent of him.

And we believe this Ministry is received by the Gift of the Holy Ghost, and all they that receive it, are lawfully called to the Ministry, and they may preach the Gospel of Christ freely, as they have received freely; and this Ministry is not of Man but of God, and is made powerfull to the converting of Sinners, and to the bringing of People to God, and to the knowledge of his Wayes. And we do not believe that any man is a Minister of Christ without the Gift of the Holy Ghost, or that the Gospel can be received by natural learning or education.

And we believe such as preach for him

and hath hire for Preaching, are not the lawfully called Ministers of the Gospel of Christ; such as are proud, and high-minded, and covetous men, who do not profit the People at all; such as have run, and never were sent of Christ, who calleth by his Spirit into the Work of the Ministry, and as every one hath received the Gift of that Spirit, so he may administer to others.

Concerning Rulers and Governours, we believe, That there ought to be Rulers and Governours in every Nation, City, Country, or Town, and they ought to be such men as fear God, and hate every evil way, *who will judge for God, and not for man*, and will judge Righteously, Equally and Justly, and will give true and sound Judgement unto all men, without bribery, or respect of persons; not regarding the Rich above the Poor, but being a praise *unto all that do well, and a terror to all Evil-doers* whatsoever, having knowledge in the pure Law of God, and themselves continually exercised therein.

And we believe, That every Law of man ought to be grounded upon the Law of

D

God,

God, pure Reason and Equity being the Foundation thereof, that Gods Witnesses every man may answer to it; and the Law ought to be known unto all People, before Transgression be charged or punished on any man..

And we believe, That every Transgression ought to be punished according to its nature; and that the punishment exceed not the greatness of the Transgression; neither ought any Transgressor to escape unpunished: neither ought any, upon false suspicion or jealousies, be caused to suffer without the Testimony of true men, or the Confession of the Party.

And we believe, That the Executors of the Law ought to be Just men, and not given to Pride, Drunkenness, or any other Evil whatsoever.

And we believe, That all Governors and Rulers ought to be accountable to the People, and to the next succeeding Ruler for all their actions which may be enquired into upon occasion; and that the chiefs of the Rulers be subject under the Law and punishable by it if they be transgressors, as well as the poorest of the People. And thus true Judgment and Justice will

be brought forth in the Earth, and all that do well will have praise, and live in Rest and Peace, that all Evil-doers whatsoever may stand in awe, and be afraid of God, and Just men, and the execution of good Laws.

Concerning Religion, we believe, That it is only the Spirit of the Lord that makes men truly Religious; and no man ought to be compelled to, or from any exercise or practise in Religion, by any outward Law or Power, but every man ought to be left free, as the Lord shall perswade his own mind, in doing, or leaving undone this or the other practise in Religion; and every man of what profession in Religion soever, ought to be protected in peace; provided himself be a man of peace, not seeking the wrong of any mans Person or Estate.

And we believe, That to reprove false Opinions and unsound Doctrines and Principles, seeking to convince them that oppose themselves, by Exhortation or sharp Reproof, by word or writing, ought not to be counted a breach of the Peace; or to strive about the things of the Kingdom of God, by men of contrary minds or judgments, this ought not

to be punished by the Magistrates and their Laws: for we believe that the outward Laws and Powers of the Earth are only to preserve mens Persons and Estates, and not to preserve men in Opinions; neither ought the Laws of the Nation to be laid upon mens Consciences to bind them to, or from such a Judgment or Practice in Religion.

And we believe, That Christ is, and ought only to be Lord and Exerciser of mens Consciences, and his Spirit must only lead into all Truth.

And we believe, That Obedience and Subjection in the Lord belongs to Superiors, and that Subjects ought to obey them [in the Lord] that have rule over them: and that Children ought to obey their Parents, and Wives their Husbands, and Servants their Masters in all things, which is according to God, which stand in the exercise of a pure Conscience towards God: But where Rulers, Parents, or Masters, or any other, command or require Subjection in any thing which is contrary to God, or not according to him, in such cases all People are free, and ought to obey God rather then man: and we believe, that herein God will justifie them, being guided and led by his Spirit in all that which

is good, and out of all that which is evil.

Again, We believe concerning *Election* and *Reprobation* ; That there is a state of *Election*, and a state of *Reprobation*; a state chosen of God, and a state rejected of God; and that all mankind are in one of these states: all that are elected are elected in Christ, and all that are out of him, are in the state *Reprobate*, bringing forth fruits of Death and Darknes, being *Children of Wrath and Disobedience*, in the *Alienation and Separation from God*, in the Transgression unreconciled to God, the Enmity ruling in the heart, being in the Fall, and not restored to God again, but ignorant of his Power and Wisdom, having the understanding darkened, that they cannot see nor perceive the things that are *Eternal* : And in this condition his best Works are Sin, and whatsoever he doth, he cannot be accepted with God, for he is dead to God, and alive to all Evil, bringing forth all his Works out of that ground which is cursed. This is the condition of all mankind upon the face of the Earth in the first *Adam* ; and this is the state of *Reprobation*, and all that abide herein are re-

jected of God, and shall never inherit eternal Life, but go into Perdition; yet have all such a day of Visitation, that they may return out of the state of *Reprobation*, but hating knowledge, and despising the Love of God, they continue in the state *Reprobate*, and the *Wrath of God* abides upon them; but they that are chosen of God are delivered from Wrath, for they believe in the Light, and become *Children of the Light*, and are renewed in mind and heart, and receive the love of the Father, and become planted into Christ, the *second Adam*, and are chosen in him to bring forth fruit unto the Father, and all their Fruit springeth from that ground which is blessed; for they are led by the Spirit of the Father, and such are in the state of *Election*, who are made Heirs with Christ of the everlasting Inheritance that never fades away: And this we faithfully believe, that Mercy is not shewed to the Reprobate, nor Judgment to them that are chosen of God.

And this is to go abroad into the World, that all People may understand what we believe, and what we have received of God: And they that believe this, and walk therein
by

by the Spirit of the Father, shall be saved; but they that believe not, but are disobedient to the Truth, shall be condemned because they do not believe. Much more might be written; but, in short, this is given forth by one that hath believed and received the knowledge of these things from God: A Friend unto all People.

Edward Burrough.

To all that say we (whom the World do in scorn call Quakers) do deny Ministers and Magistrates, These things I write unto you, to give you, in short, an understanding, what Ministers and Magistrates we own, and what, and whom we deny.

1. Such Ministers as are made by God, who are sanctified by his Word and Power, who have freely received perfect Gifts from God, and so by the Spirit and Power of God are sent forth into the world, to turn the People from Darkness to Light, and from the Power of Satan to

the Power of God; who freely minister their
unto others, without coveting any man out a
Gold, or Silver, or Apparel; not seeking Wor
theirs, but them: Warning every man
and teaching every man in all Wisdom Ear
that they may present every man perfect and
in Christ Jesus: Such as minister from the exce
Spirit, and have the Word of God abiding their
in them, who are never unprovided, but are r
at all times and seasons, and in all places ministr
do speak and declare the Truth, as they from
are moved and instructed, and as the Spirit
rit of Truth doth give them utterance: For
Such Ministers we own, and have in great
esteem for their works sake, *Gal. 1. 1, 12* led
Joh. 15. 3. Eph. 4. 7, 8, 11, 12, 13. Acts 26 then
15, 16, 17, 18. *Matth 10. 8. Acts 20. 33* by m
2 *Corinth. 12. 14. Collos. 1. 27, 28, 29* 36.
2 *Corinth. 3. 6. John 15. 3, 4, 5, 6, 7. John 1. 1*
4. 10, 14. and 7. 38, 39. 2 *Tim 4. 2, 3* 1.
Acts 2. 4. 11.

But such as are brought up at Schools
and Colledges, and so made Ministers by
the will of man, who have not freely re-
ceived perfect gifts from God for perfect
ing of the Saints, but denies *Perfection*,
and so denies the Ministers work, neither who
do minister freely, but seek for gain from
their

1. Their Quarters, and will not preach with-
 out a price; who are not sanctified by the
 Word of God, but plead for a continu-
 ance in Sin while people walk upon the
 Earth: Such as minister from the Letter,
 and not from the Spirit; who cannot preach
 except they have time to study, and so by
 their industry provide themselves, and
 are not provide of the Lord (such a Mi-
 nistry is of Works, and not the Free Gift
 from God) such cannot profit people; but
 spread them captive in an empty and dead
 form, *always learning, but never able to*
come to the true knowledge of God: such cal-
 led Ministers we do deny, and turn from
 them, and testify against them, as the ho-
 ly men of God formerly did; read *Isaiah*
56. 10, 11. Jer. 5. 30, 31. Mic. 3. 11. 1 Cor.
John 1. 19, 20, 26, 27, 28, 29. and chap 2. 10,
2, 3, 11. Jer. 23. 22, 30, 31, 32, Isaiah 56. 10,
11. Phil. 3. 18, 19. Jude 11. John 8. 24.
John 3. 8. Jer. 23. 15, 16, 17. 2 Tim. 3.
1, 2, 3, 4, 5, 6, 7, 8. Ezek. 34. Hosea 6. 9.
Matth. 23. 1 Tim. 5. 6, 10, 11. 2 Tim. 3.
2 Pet. 2.

2. Such Magistrates who rule for God,
 who be men of Truth, *fearing God and ha-*
ving no Covetousness: who execute true Ju-
 stice

Justice and Judgment in the Earth without partiality, not respecting the persons of the Rich, nor despising the persons of the Poor, but in Truth and Equity giving to every one his due and portion according to the Law of Equity; who neither seek, nor receive honour from men, but seek the honour that comes from God onely who are a terror to Evil-doers, but a praise to them that do well; such Magistrates will own, and in the Lord honour, *Exod. 18. 21. Deut. 16. 18, 19, 20. John 5. 41, 42. Rom. 13. 3, 4.*

But such Magistrates who be proud and lofty; who rule not for God, but for themselves; who love the praise of men, and judge for gifts and rewards, and love money which is the root of all evil; who respect the rich in their gay cloathing, abhor the poor in vile rayment; who seek to receive honour of men (and if they are not honoured with that which they seek for, turns Judgment backward, that Equity cannot enter) such as be wrathfull and malicious cannot rule for God, such are encouragers of Vice and Wickedness, and turn their Sword backward against the Upright and Innocent, who reprove sinners.

through the gate; such Magistrates we do deny and
 as destitute against: for, *when the Wicked bear*
the curse, the Righteous mourn, and the Evil-
doers rejoyce over them, and mock and
disreproach them, Isa. 2. 11, 12, &c. Isa. 1.
Isa. 1. 23. John 6. 43. Mic. 3. 11. Jam. 2. 1,
Isa. 3. 4, 9. John 5. 44. Isa. 59. 13, 14, 15.
Isa. 29. 21. Prov. 29. 2.

Pray
 Such as live in Pride and Pleasures, and
 follow ungodly Lusts, and wicked practi-
 ces, deny God, though in words they may
 profess him; even so, all such as do evil,
 and who follows Drunkenness, Oaths, Games,
 and vain Sports and Pleasures, and such like
 ungodly actions, do deny, disgrace and
 greatly dishonour both Ministers and Ma-
 gistrates, though in words they may own
 them, and bow the Hat and Knee, and give
 flattering Titles unto them; *Tir. 1. 16.*
Psalm 15. Hosea 4. James 1. 25. Job 32.
Isa. 1. 22.

quit To walk Soberly, Righteously, and do-
 ing Justly according as the Grace of God,
 which brings Salvation, doth teach and di-
 rect, is a sweet savour to the Lord, and
 the true owning, and in the Lord honouring,
 of the Ministers and Magistrates, *Micah 6.*
 8.

8. *Tit.* 2. 11, 12; *Psal.* 51. 17. *Isa.* 57. 1.

Rom 13. 3.

But to walk loosely and prophanely, doing wicked and unjust actions, turning the Grace of God into wantonness; Such are an ill savour to God, and denies and dishonours True Ministers and Magistrates. *James* 3. 14, 15, 16. *Jude* 4. *Isa.* 59. 3, &c.

True Honour doth not consist in bowing the Hat and Knee, and such like things (for that is the honour below, which men seek and receive one of another, which is in the unbelief,) but in the obedience of the Magistrates just Commands, which are a Terror to wickedness, but a Praise to them that do well: For the Law was not made for the Righteous, who fear God, and live uprightly, but for the Lawless, who are out of Gods Fear, who live wickedly, casting the Law of God behind their backs, *John* 5. 44. *Romans* 13. 4. *1 Tim.* 1. 8, 9, 10. *Psalms* 50. 17.

So this may certifie all whom this may come unto, that we do not deny Ministers nor Magistrates, who are made and ordained by God, but honour them in the

Lord

Lord ; let our Lives and Conversations,
 and That of God in all your Consciences
 Judge ; for if all were brought into our Life,
 the Magistrate should live at peace : and so
 as the eyes of your understandings come to
 be opened with true Light, you will see
 that those who live Soberly and Righteous-
 ly do own and honour Ministers and Magi-
 strates, though they cannot for conscience
 sake respect their persons, nor give them
 flattering Titles, as *your Highness, your Lord-
 ship, your Worship*, and such like, for such
 belong to God : For, Christ Jesus said, *I
 receive not honour from man* : and saith he,
*How can you believe, that receive honour one
 of another, and seeks not the honour that comes
 from God only ?* Gal. 1. 11, 12. Rom. 13. 1.
 Deut. 16. 18, 19. John 1. 9. Jam. 2. 1, 2,
 3, 4, 9. John 5. 44.

*Read with understanding, prove all things
 hold fast that which is good,* 1 Thes. 5. 21.

A. Parker.

To all that want Peace with God ; To
 the Sheep every where not brought
 home ; To the thirsty breathing Soul
 and to the Seed, though in Captiv-
 ity among, and in the midst of
 Professors ; Greetings of Love, Mer-
 cy, and Peace from God the Father
 the Living.

V Here the Bowels are not shut up
 nor the Heart darkened ; and
 where that doth not bear rule which stop-
 peth the ear, and closeth the eye ; and
 where preiudice and Rebellion against
 the Light, with the wisdom of the flesh
 through that knowledge which puffeth
 hath not wholly eaten up, devoured,
 over, and wholly overcome that Tender
 Principle, which once moved in the
 heart, towards that Being of the Living
 Substance, there may my words take
 entrance ; and unto such who feel the
 which breaths to God, and who are wil-
 ling to be satisfied concerning the Living

Truth

Truth of his Son, and who would receive the Truth if they knew it, and do yet more desire after the Power of God, then all the temporal things that are seen; and who are yet come no further than the *reading of the Law, the Priests, Tythes*, and that Religion that makes nothing perfect: and who are come no further then the outward *Baptism, or Shadow, or Figure*, or such things which are to be left behind, *Hebr. 6.* or who are come no further than the *Supper, or the Death*, and so not yet saved by his *Life*, nor drunk of that which saveth, and is to cleanse from all that which separateth from God; after whom, and the incomes of his Love immortal, whosoever truly desire, and is willing to receive the Power of his Life, and come into Covenant with the Lord.

Such may lend me an ear a little, and you are them who may receive some benefit hereby; for behold I write in plainness of the things of God, my heart being enlarged with abundance of his Peace, in which there is good will towards men, that you might come to draw near to the *Witness*, the testimony whereof is within the Vail, which Vail is over the heart,

2 Cor.

2 Cor. 3. 15. and is not done away but you come to be in him, who is given for *Witness*, Isaiah 55. 4. by believing in the Light, *John* 12. 36. and so to have the *Witness* in you, 1 *John* 5. 10. and you be in it; and that you may come to partake of Gods indwellings, and feel the Oyl which will last for ever; therefore proceed thus:

How can I but look back a little, with an eye of pity over those, who yet are where once I was when the Darkness was over the Earth, and the cloud of Error compassed me as well as others; surely, cannot now be unmindfull of them that are yet *lost*, as not to have compassion upon the *Out-casts of Israel*, or to conceal from them these things of so great concernment, but rather, as the Lord of my Life hath opened to me, I will reach forth my hand towards the weak, and utter my voice to the Prisoner of hope, and shew unto the Meek in the Earth, how the invisible God hath led his Seed, and is leading his Remnant through, and out of the variety of things, unto the *One Thing* it self, from whence the various Things, Gifts and Ministrations do come.

but Now, that which is chiefly in my heart
 to write, for the Seeds sake, is,
 in the First, *Something concerning the Mini-*
stration of Moses (when he was upon the
 your Earth.)

part Secondly, *Concerning the Ministration of*
 el the *Christ* (whilst he was upon Earth)

fore Thirdly, and chiefly, *Concerning the Mi-*
nistration of the Spirit.

First, *Concerning Moses Ministration,*
(when he was upon Earth) which was
to last till Shilo came, or until the
time of Reformation.

AS concerning *Moses's Ministration*, to
 wit, the *Law, Condemnation, or Death,*
 with the *Priests Offering*, and worldly
 Sanctuary, and an outward Tabernacle,
 and daily Offerings for sin, and Store-
 houses for the Levites, Strangers, Father-
 less and Widows, having the Ark of the
 Testimony within the Vail, and the Mer-
 cy-Seat covered, and the Golden Pot,
 and the People to seek the Law at the
 Priests mouth, whereby their knowledge
 is preserved, and many profit much there-
 by,

by, and come day by day, and year by
 year unto that which they esteem a place
 of Holy Worship, and Ordinances of God.
 And notwithstanding the Priests of the
 Law were made by the Law of God, yet
 that Priesthood changeth, and the Law
 changeth, and the very glory of all these
 passeth away; for this did once seem glo-
 rious unto me, and many more which open-
 ly discovered sin, though it made nothing
 perfect, and with much delight was the
 reading of the Law and the Prophets
 hearkened unto, and the daily Confession
 of Sin (but the Vail is over the heart
 whilst *Moses* is preached) and Sacrifice
 Morning and Evening, with the long Prayers,
 which the Comers thereunto were
 not at all thereby made perfect, as per-
 taining to the Conscience; though it had
 a Shadow of good things to come, yet
 the glory thereof comes to be done away.
 Then how much more will the very glo-
 ry of the most glorious appearance of
 that Ministry perish, and be done away,
 which cometh short of this, and hath not
 so much as the image of this, which was a
 Shadow? O weak and beggerly things
 that are found among those Priests now,

ear b
 play and their Followers, who come short of
 Go Mose's Ministry ! for he directed them to
 Mose Christ, the Substance, and so his Minis-
 d, y tion comes to be done away, as Christ
 La comes to be received ; for *Moses* did not
 ll th seek to uphold his Priests, or Law, or
 n glo Tythes, or any thing else, when Christ
 h o should come, who is the end of the Law,
 th in out did write of him ; and notwithstanding
 s th his Ministry and Priests, he said, *He that*
 ph would not hearken unto him, *should be cut off ;*
 ffio and said, *The Lord will raise up,* (mark the
 hear words) *raise up ; the Lord shall raise up a*
 ifice *Prophet ;* and when the Prophet was come,
 pray he said, *I am the Light, and I am meek and*
 ver *low in heart ;* and this is to be raised up
 per which is meek ; for to them that sate in
 ha *darkness, Light hath sprung up : And the*
 ye soul that hearkeneth not to the Prophet
 way which *springs up* shall be cut off, for Truth
 glo *springeth up* out of the Earth, and Christ is
 of *the Truth ;* and he said, *I am the Light,* which
 way is the horn of Salvation that God raised up
 not to be a *Light* to lighten the *Gentiles,* and
 as a the Salvation of *Israel ;* and so the soul
 ngs is to hearken to that which God raised up,
 ow, and that is it which condemneth Sin (un-
 nd der it) who is like unto *Moses*, whose Mi-

nistry discovers Sin, and so Moses directed us
to Christ (who puts away the Sin:) and Paul
said of the glory of Mose's Ministration
that it was no glory, in respect of the glory
of the Ministration of the Spirit; and the
glorious Ministry of the Spirit was recei-
ved, after he who had a body prepared, had
suffered the crucifying of his body, and the
Prophets searched diligently to see the glori-
ry that was to be after the Sufferings of
Christ, 1 Pet. 1. 10, 11.

But the thing intended, That Moses
when he was upon Earth, directed unto
Christ, and gave commandment that they
should hearken unto him (who said, *I am the
Light*) and this is one Title of the Law, that
the Light be hearkened unto, who is the end of
the Law, and the Substance; and he that of-
fendeth herein, is guilty of all; and this
that in which all the large Ministrations of
Moses is included, that, *Christ the Light*, the
true Prophet be hearkened unto and obeyed
that by hearkening and obeying his voice (or the
word in the heart) they might come from
under the Law, and the Priests, and that
which waxeth old, unto the Life & Obedience
of him who abides a Priest for ever, even the
Lord of that Glory, which lasteth for ever
more.

Secondly, Concerning *CHRIST*,
and his Ministration, when he was
upon Earth) and his Work which he
finished.

ANd when he cometh, which *Mosis*
 commandeth to bearken unto, even
Christ, the true Prophet, the Light of the
World, the Living Minister, the end of the
Law, who had a body prepared to do the
 Will of the Father, which was in him,
the Man CHRIST JESUS, he saith,
Follow me; and he took up his Cross and
 passed through the *Death* and the *Vail*, and
 so being made perfect through Sufferings,
 attained that glory which he had with the
 Father before he had a body, which body,
 was prepared to do the *Father's Will*;
 whose Will was, that all men should be
 saved; therefore *Christ* tasted death for
 every man, and rose again for the Justi-
 fication of those that believe in him, who
 said, *I am the Light*, and is sate down at
 the right hand of *God*, who is a Spirit
 eternally in the Heavens, ascended up
 out of the sight of them which gazed after

that body which is gone out of their sight, even he, *Christ*, the *Mystery*, hid from *Ages and Generations*, now made manifest to destroy the works of the Devil; being meek and low in heart, he saith, *Learn of me*: Then not of the Priests, nor any Jorger of *Moses*, for the Law is the *Schoolmaster to Christ*; who being come, calleth one from the *Custom*, another from going to bury the Dead, another from questioning and reasoning what this man, or another should do; that he might not stand looking out at others, but himself to follow the Light, saying, *Follow thou me*.

And those that followed him when he was upon Earth, saw his *Miracles*; and heard his *Parables*, and eat of the outward Bread and were filled, (though many now eat, and are not filled,) and they had his Body among them, and they came to the *Baptism* and the *Supper*, but *Christ himself* baptized not: and when he was upon the Earth, he said, *I go to the Father*, and *I go to prepare a place for you*; and he said, *Whither I go ye know*; and he said before, *Follow me*; and except a man deny himself, and take up his Cross and follow me, he cannot be my Disciple: and he said, *My Sheep hear*

fight, my Voice, and they followed me : and he en-
 from ured within the vail, (and the vail is over
 nifest the heart) and was made perfect through
 being sufferings, and is sate down in the Majesty on
 rn of high, glorified with God the Father ; and the
 som Father was in him, even the fulness of God ;
 ima and that which may be known of God is mani-
 fested in thee ; and he said, he had finished the
 work the Father gave him to do, and so the
 Fathers will was accomplished and done,
 for which the body was prepared : he said,
 Now glorifie me, Father, with the same glory
 which I had with thee from the beginning ;
 and he that spake in the body, abideth for
 ever, who said, A Body hast thou prepared
 me, which Body being crucified, he took
 up his Life again, and then those that did
 know him three dayes before, knew him
 not : and he ascended, and a cloud recei-
 ved him out of the sight of certain men,
 who never found him unto this day, for
 he remaineth out of the sight of molt that
 profess him, and as Lightning in the Clouds
 of Heaven doth he come again, and every
 eye shall see him that condemneth sin : and
 the Kingdom of Heaven is within you,
 and yet the blind cannot see, nor the deaf
 hear.

And this was he that *Moses* commanded to bear, who said, He that is *with you* shall be *in you*, and he that was *with* or *without* was to go away; and that which was to be received *within*, he said should abide *with them* for ever, and the Spirit of Truth was to lead into all Truth: for, though the body was prepared to do Gods Will, yet they by it were not led into all Truth, but some times understood it not, though he spake Spirit and Life; and moreover, they went away, and some fled from the Truth, and *Peter* denied him that was the Truth: and so such as have got a profession of the Truth *without them*, and not the Spirit *within* to lead into all Truth, such fly in the day of Tryal, from that Truth they profess; and some deny it rather then suffer with, or for it; and herein them called *Baptists* also have not come short; and some of them have bowed to the Beast; and so it is with many who profess Christ, and Truth *without them*, even as with those who understood not the *Parables*, neither could cast out the *unclean Spirits*; so that Christ was and is grieved, when he hath been so long *with*, and professed and followed *without*, and yet not come to that Faith which purifies

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rifies the heart, whereby to cast out the un-
clean *within*, as thou mayst read in thy self.

And therefore Christ, when he was up-
on Earth, did often speak unto them, of
what was yet to come; and I do seldom
read, or take notice, that he did so often
preach and repeat any one thing unto
them, as that of the Spirit to come, say-
ing, that *it*; (mark, the Spirit,) *would lead*
into all Truth; and seeing their weakness
and unbelief, *Mark 16. 14.* he by the of-
ten repetition thereof, did (as it were) the
more chiefly to engage their hearts to wait
for, and seek after the incomes of that
which should comfort them, and abide with
them, when his Body was gone from
them whither they could not come; and
so this one thing doth he direct them in
various expressions, as of his going to the
Father, and coming again, and saith he,
I will pray the Father, and he shall give you
another Comforter, even the Spirit of Truth,
whom the World cannot receive, *John 14. 16.*
And many things Jesus did, which if they
should be all written, the World might not
contain the Books, *John 21. 25.* *and many*
things he spake unto them, *Acts 2. 40.* and
yet there was something to come to be
waited

waited for, and after to be received, which was more then all this; for, saith he, *The things have I spoken unto you, being yet present with you; [but] the Comforter, &c.* Mark, the work, *but*, intimateth something greater, or more then what was spoken to them, whilst he was with them; for, saith he, *He that is with you, shall be in you, John 14. 17.* and said, *but the Comforter, which is the holy Spirit, whom the Father will send in my Name, he will teach you all things (mark what that is that teacheth all things) and brings all things to your remembrance, whatsoever I have said, (and so, that is within which bringeth the words of Spirit and Life to remembrance) John 14. 25, 26.* and having spoken of other things, he saith again, *But when the Comforter comes, even the Spirit of Truth, John 15. 26.* and if I go not away, the Comforter will not come, *but if I depart I will send him unto you, John 16. 7.* And I have many things to say unto you, but you cannot bear them now, howbeit, when he, the Spirit of Truth is come, he will guide you into all Truth, John 16. 13. here it may be seen that they who followed Christ without, and not received the Spirit within could not bear what he

which had to speak unto them; and also, it may
 be seen that when the Spirit was come, it
 would be better with them.

And much more might be mentioned,
 how Christ foretold what was to come
 and be received, and revealed in that day,
 John 16. 23. when the Spirit should be
 poured forth according to the Propheis;
 which all which plainly declareth, and most evi-
 dently sets forth, how Christ in his Mi-
 nistry, when he was upon Earth, did most
 directly direct unto the Ministration of the
 Spirit of Truth, which was then yet to
 come; and that they might not run to
 teach others (as many do now) before
 they had received the Spirit of Truth
 in themselves, by, and with that to be led
 into all Truth, but might receive the pow-
 er of truth in themselves, from the Lie
 thereof, to convert others into the same;
 therefore said he further, after he was ri-
 sen again, *But tarry ye in the City of Jeru-
 salem until you be endued with power from on
 high,* Mark 24. 4. so that though they had
 seen his body before, and had now seen
 him after his Resurrection, yet that and
 all the rest was not enough without the
 Power and the Spirit which was to come,
 which

which they were to wait for. And so now men should tarry, wait, and stand still, to see the Salvation of God, and until they receive the Spirit, for it is the Spirit (not the body) which searcheth all things, and sheweth plainly of the Father.

And by this before written, in short, I have a little endeavoured, to shew, unto the meek and single-hearted, that *Moses* when he was upon Earth, directed unto Christ; As in these words,

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him shall ye hearken, Deut. 18. 15.

And Christ when he was upon Earth, directed unto the Spirit which was to come, in like words, saying,

These things have I spoken unto you, being yet present with you, but the Comforter, which is the holy Spirit, whom the Father will send in my Name, he shall teach you all things, John 14. 25, 26.

And then, what if I did write after the manner of men, and say, If *Moses* were now upon the Earth, and Christ in his own body upon the Earth, and *Moses* with all his Priests, Tythes and Offerings, and Religion,

ligion, which discovers Sin, but makes nothing perfect, which *Paul* profitted much in; If he, I say, should *command and exhort* all people under his *Ministry*, to go to *Christ* and hear him?

And if *Christ* were now upon *Earth*, and notwithstanding his outward Miracles, Circumcision, Baptism, Supper, and Death, yet he should *command and exhort* all that (come through the Law or Ministration of *Moses* unto him) to look, and tarry, and wait for another Comforter, that they might receive the Spirit in them, and say unto them, that that should teach them all things, and lead them into all Truth?

Then whether or no people were to continue following *Moses's Priests*, with their Tythes and long Prayers, and still be seeking the Law at their mouth, or to come to *Christ*, to seek the Gospel? for *Moses* himself did not say, that they should seek the Gospel at the Priests mouth: And then, when did the Priests ever preach the Gospel?

And then, whether those obey not *Moses*, who leave the Priests and come to *Christ*, the Light? and whether such when they are come to *Christ*, should alwayes be

be looking and following after his Eody, Miracles Baptism, or Supper *without them*, or tarry and wait to receive the Spirit *wish in them*.

And then, which of these now should all people that profess Christ, be led by in these dayes, either *Moses*, or *the Person of Christ*, or *the Spirit of Truth*? And, whether such as have received, and are truly indeed led by this Spirit of Truth, and know that to be their Teacher, and follow it, and are ruled, governed, and guided by it, according to the Command of *Moses* and *Christ*, do not hereby obey the command of *Moses* and *Christ*, and fulfil their Doctrine? And whether any other People or Professors whatsoever do obey the Command of *Moses* and *Christ*, but only such? And whether this be not a thing of great concernment to be known and learned by all who profess Christianity?

But why then do People follow these Priests of *England* any longer, which are contrary to *Moses*, and also to *Christ*; who have no Store-houses, but suffer the poor to want within and without, and the Widow and the Stranger ready to perish, and moreover devour, and can never have

have enough of the Spoil of other mens goods?

And why do others dispute about, and talk of the Body so much, which they never saw nor knew? And is it not better be silent, and know God who dwells in his People, and the Spirit of Truth, which he requires in the inward parts, and to feel after God, even the Life in themselves, because the Apostle said, they were saved by his Life, being before reconciled by his Death, Rom. 5. 10. and until the Life came, there were many things which they were not saved from by his Body, for the Body was before the Death, and the Death which reconciles was passed through, before the Life was received again to save and justifie.

And why then are People so much busied about that which was before the Reconciliation (and so therein much short of the Life) and for outward *Bread, Wine* and *Water*; Are not these things which are seen? And are not the things that are seen Temporal?

But Christ, the true Prophet, being come, of whom *Moses* did write, who is the end of the Law, and so the end of that

that Ministry, whereby that is done away by t
for the weakness and unprofitableness *Salem*
thereof; and Christ coming after *John*, *what*
whom *John* bare witness, that he was be *not*
fore, and greater, and came after him *they*
and Christ also having finished that which *Mos*
he himself came to do; and likewise *that*
so largely and often Exhorted to wait *deni*
for another Comforter, even the Spirit *for*
Truth. *mou*

Then what Ministration is it that now *yet*
standeth and remaineth, which is according *do*
both to *Moses*, *Christ* and the holy *Script*
ures? and what Ministration is to be ex *as*
pected or waited for, but the Ministration *ere*
of the Spirit? And whether all they be no *der*
compassed about with a cloud of Error, *A*
are upholding that Ministry of the Law *wor*
(or a worse) which Christ is the end of *And*
and the Apostles said, *was done away*; and *end*
likewise such as are upholding and keeping *fini*
up that which Christ said *he had finished* *first*
And whether the upholding of such things *to*
now, be not quite opposite, both to *into*
Moses *the*
Christ and *Scriptures*? *ship*

And being that *Moses*, nor indeed *wh*
true Ministers of the Law, *are not up*
Earth, neither that Body of Christ (which *sta*
thi
by

by the Professors was murdered at *Jerusalem* visibly to be seen upon *Earth*; then what was it those have to follow, who have not received the *Spirit to be led by*? and if they will say, they have the *Writings of Moses* and the *Word of Christ*; I say, if that be all, then they that forsook and denied *Christ* had more than them; for they had the words from his own mouth, which were *Spirit* and *Life*, and yet they understood not; (and then what do those understand who have not so much as they had?) therefore after he had suffered, and rose again, he opened their understandings.

And so, what is all their Religion worth, who are not come to the *Spirit*? And whether *Moses* Ministration being ended by *Christ*, and *Christ* also having finished his work, are not all people in the first place, now to wait for the *Spirit*, and to receive the *Spirit* by it, then to be led into all Truth; and so being first led into the Truth, then in the same Truth to worship God in *Spirit* who is a *Spirit*? And whether there be now any true Worship standing which God accepteth, but only this? And whether this alone be not agreeable

greeable to *Moses, Christ and Scriptures*? And whether all other Worships now upheld, be not contrary to this true Worship of God, and contrary to *Moses, Christ and Scriptures*, and indeed chiefly opposite to the Spirit of God, whereby he is grieved? And if so, whether all such Worship, Way, Practice, Performances, Duties, and Ordinances (so called) be not better left undone then performed, until Gods Spirit be received to guide therein?

Thirdly, *Concerning the Ministration of the Spirit, which abideth for ever.*

M*oses* and his Ministry were visible, and Christ in the form of a Servant (and so like unto *Moses*) was visible, and so were his Miracles; and that which is visible to the natural eye, the carnal mind can come to profess and contend about; but the blessed eye, which God openeth with the light, cometh to see the one done away, and the other finished by Christ, the Light and Life.

And the Spirit is that which first moved, and yet moveth, and moved unto, and led

led through the visible Ministration; and this Spirit is invisible, as it is written, *the invisible only wise God*, whom no eye of flesh hath seen, or can see; and this moving invisible Spirit of God which is without limit or end, is that which all people should be led unto, by all its outward visible appearances, ministrations and dispensations; and this Spirit was that which gave forth and ordained the Ministration of the Law, which was glorious in its time, though to be done away: but how much more glorious is the Ministration of that Spirit of Life it self, from which the Ministration of the Law came, which Spirit abideth for ever. And the *second Adam is made a quickning Spirit*; and the Spirit which is the Word, *was with God, and was God*, before the body of flesh was made; and that Spirit abideth for ever, as is heard out of the Law, *He shall abide for ever*; And this is that which ever liveth to intercede.

And this for ever blessed invisible Spirit was before time, and is to be when time shall be no more; and is without limit, an eternal lively Substance, giving life from it self, and

secretly covering it self from the carnal part
of man, not seen nor understood, but by such
as by its secret motions come to be led to see
through that which shadows it forth, and by
the image, form, shadow or figure, to discern
the Substance, which is the Life, where Im-
mortality dwelleth: for in the most innermost
and secret of all is the Life of all, being co-
vered over with that in which it lies; through
which it breaking forth in any discovery of
it self, is that whereby the beholders might
be drawn through the discovery unto it self,
which in the discovery broke forth; for the
discovery was still too short of that from whence
it came, and that which was discovered forth
in any shadow, form, or image, was not to be
idolized nor set up, for the very thing or sub-
stance of Life, from whence it proceeded; and
herein hath been much mistake, by such who
came not by that, which opened in the visibles,
to that from whence it came, in that to have
their understandings opened, and thereby to be
made sensible of that which is eternal, by it to
be brought in, where its indwellings abide for
ever, whose breaking forth in the visible
(which was to draw to that invisible) refresh-
ed the soul invisibly, in an unexpected manner
and time; but being (after) sought for in the
visibles

visibles (and not in the eternal) withdraws it
 self out of the visibles, and out of the sight and
 reach of that which seeks it there, that there-
 by that which is to live for ever with it, may
 come through all that which it appeared in,
 unto the very thing and invisible Substance it
 self, which is the Life of all, and the true
 Center of the living Motion which moveth of
 it self, and gave forth all things good, as they
 proceeded from it, by vertue of its gradual, and
 various motions; and this being come, opens
 it self in them that find it, and live therein;
 and this maketh Darkness Light before the
 people whose dwelling is with God, and the
 crooked comes to be made streight by the thing
 it self, and dark sayings of old come to be open-
 ed, and secret things revealed.

But to write more plain for the sake of
 the weak, of this glorious indwelling Spi-
 rit, which in the fulness of time cometh
 forth in flesh, laying hold of the Seed of
 Abraham, the most glorious Appearance
 that ever was; being thus appeared, was
 the expresse Image of God, who dwelleth
 in his People, whose bodies are flesh and
 earthly tabernacles; but by the operation
 of the sanctifying cleansing Spirit, which the

Father sendeth, are made fit habitations of God, and so Coheirs with Christ, and Members of his Body, Flesh and Bones; which Spirit quickneth to God, and being thus received and obeyed, is felt to live for ever, though the shadowings-forth of it be done away; and this is Eternal, and never endeth, but abideth with such for ever; and the Ministrations of it is Life itself to the soul, and more to be valued and desired, than all that ever was seen before it.

And as the Lord took of that Spirit which was upon *Moses*, and put it upon his Brethren the Elders of *Israel*, whereby they might rule and judge with him: so saith Christ, *The Father shall take of mine, and give it unto you*, even of that Spirit of Love, Life, Power, Valour and Virtue which was upon and in him (that was like unto *Moses*) is ministred into, and put upon such as are truly his Brethren and Friends, whereby, with him, they (thus gifted, sanctified and qualified) judge the World: for all Judgment is committed to the Son, and of that which the Son hath (and is committed to him) doth the Father give unto his Members, and so from

Christ

Christ the Head they come to receive power over the World, and its Way, Worship, and Fashions, and over unclean spirits. And that is an unclean spirit which will lead into any sin, and it is an unclean spirit in which sin standeth, and which pleadeth for the continuance, and upholding of that which is unclean; and that is of the world, which the Saints judge.

And as those Elders of *Israel* (who were of the Church in the Wilderness) were not made fit to *Judge or Rule in outward matters* by all the writings and words of the Law (though received by disposition of Angels) until the Lord himself took of that Spirit which was upon *Moses* and put upon them.

So those that profess to be Elders in the Church now, or any other person whatsoever, are much less made fit to *Rule or Judge in spiritual matters*, by all the reading and professing *Moses* Writings, and *Christ's* Words, and the rest of the holy Scriptures (though they were given by the inspiration of God) until the Lord take of that Spirit which was upon, and in *Christ*. (who is like unto *Moses*) and give unto, and pour it upon, and minister it in unto
 F 4 them.

them. And this is done in Gods way (which is secret) and time (which is in his own hand) to those whom he accounteth worthy thus to honour, and who truly wait for it, as a wayfaring man for a resting place, and as a Captive for deliverance.

And though Christ (after his Resurrection) said, *All Power in Heaven and in Earth is given unto me, Go ye therefore and teach*, yet they were to tarry until they had the power in themselves; and when that was come which they were to tarry and wait for, then with that they went, and so taught the Nations, from the sensible feeling of that which taught them how to teach, and all things else, when the same Spirit and Power was upon them, which was before committed unto him; and so the coming forth of it from him into them, and filling them therewith, was to them in that work of the Ministry most effectual: like as the Vertue going forth of Christ healed the woman; so the Power and Vertue of the holy Spirit, coming forth from Christ, being sent of the Father, and received by the Disciples (who with much desire waited for that) impowered them to do that which before they were

which were commanded to do, after they were
 endowed with Power (or had the Power
 in them) and so what they were com-
 manded to do, they were to wait to re-
 ceive Power in themselves from God
 to perform; and Christ did intend to give
 them power to do that which he command-
 ed: And as he commanded them to go
 and teach, he also required them to tar-
 ry (and so not to go) until they had re-
 ceived power so to do; and so it was the
 Power of the holy Ghost in them, which
 made them Ministers, and these were,
 and such are, truly Ordained Ministers:
 And after they had received Power from
 on high, even the Spirit (or Life) of Truth,
 and were filled therewith, and so had it in
 them, then they went to do that which
 was commanded them, then they went
 to teach the Nations, and converted tho-
 sands, and turned sinners, and brought
 souls to God, and then they were called
Christians, and then were People brought
 to be of the True Church which Christ
 buildeth, upon that which flesh and blood
 revealeth nor.

And this is the entrance into the Church
 in God, 2 *Thef.* 1. 1. *the receiving of the*
Spirit,

Spirit, and in this God is worshiped, and ship v
not else, for this hath excluded all other after
Worship; and these only are the true Wor Scrip
shippers, who come in thus by the door eve
which is Christ, the Light and Spirit of the t
Truth, sent into the heart from God. whil

And if all the prudent learned Divines let
(so called) in *Europe*, or all, or any of fort
the wisest Orthodox men (so called) in ther
any other quarter of the whole World tha
can prove by the (Scriptures of the Old ship
and New Testament) any other true Wor ma
ship of God (who is a Spirit) now extan the
among men, and to be performed (espe cer
cially among them called Christians) with Je
acceptance to God, but only that which fin
the Spirit of Truth leadeth such unto as Ea
ceive it; then let them bring it forth th
we may see it, and prove it by plain un th
deniable truth of Scripture; or otherw et
I shall look upon their proofs, words th
wayes, actions, practises, performances, to
duties, and several Worships, as things of h
no value. f

Or if there be any other entrance into
the true Worship of God then this Spirit
that God sendeth (or the Light which
leadeth to it) or if there be any other Wor-
ship

d, and ship which God doth, or will accept to be
 other after this, spoken or prophesied of in the
 e Wor Scriptures of Truth, whereby this shall
 e door ever be done away, or ended, from being
 irit the true, only, and alone Worship of God,
 whilſt men have a being upon Earth, then
 iving let the wiſeſt of the ſons of men bring it
 any forth, and produce their ſtrong Reaſons
 ed) therein, that we may plead together, and
 Worl that the entrance into, and the true Wor-
 e Ol ship it ſelf of the onely true inviſible God,
 Wor may be declared over all the World, for
 extan the ſatisfaction of every tender heart con-
 (eſpe cerning this.

For this I am ſatisfied in, that Chriſt
 Jeſus (who is the end of the Law, and who
 finiſhed his work, when he was upon the
 Earth) is made a quickning Spirit, and is
 the Way and Truth of Life, which bring-
 eth into the Worſhip of God, and he is
 the beginning and the end, and he leadeth
 to the beginning of Gods Worſhip, and
 he is the end and the Reſt of all the Faith-
 full, in whom all the Promiſes are *Yea and*
Amen; and without him all is as nothing,
 and all that comes before him are Thieves
 and Robbers, and he it is that abideth a
 Prieſt for ever, and his Spirit of Truth is
 it

it which all People and Professors whatsoever should first wait to receive, thereby to be led into that true spiritual Worship, which alone God accepteth; lest they and their worship and building fall together, in a day when there is none to deliver.

And then thus I *query*; If Christs own dear Disciples, who had forsook all and followed him, (not *Priests* or *Baptists*) did not come to receive this Spirit, by hearing all the words which he spoke unto them, but by waiting after the words were ended; Then, whether those that have not forsaken all (nor so much as the Worlds fashions) do now come to receive the Spirit by reading, hearing or professing the same words of Christ, now written, or any other part of the Scriptures?

Or, whether a Proud man hath received this Spirit, or a Lyar, or Prophane Person, or any Wise or Prudent man whatsoever, by any means or way of his? And whether any such ever did, have, or can or may by any industry, or other way or means attain to this Spirit which leadeth in the true worship of God, but as it is freely given forth from God? and then whether all people are not to be led by that Spirit (which

(which God freely giveth) into the Worship of God; because Christ said, *the Spirit should lead*, which indeed doth lead in to all Truth, and nothing else doth so? And they that have not received this from God to lead them, are not yet come to be led by that which the Sons and Children of God were, and are led by.

And the Ministration of the Spirit, which all are now to be taught by, is inwardly to be known, in the nearest, secret invisible manner, and is more out of the sight, comprehension, and reach of mans wisdom, then any other Ministration; and it is given forth from the clear Fountain it self, unto the soul-satisfaction of man, when he is come to the end of words; or having heard much, or all the words that can be spoken of it, remaineth unsatisfied, in a restless longing desire, to find, receive, feel and enjoy the thing it self, which the words declare of; and that which satisfieth the true thirsting-soul, comes clearly from God, to the refreshing of the inward parts of man, and filling of the empty, barren, hungry spirit, which cannot be satisfied without Gods in-dwellings; and thus the Disciples were led along, and at last

last, in a foolish way to the great Professors, *over*
 they waited among them in *Jerusalem*, and *long*
 the Lord had regard unto them, and sent *whi*
 his own Spirit unto them, and then the *time*
 were filled with the Holy Ghost. *that*

And the secret invisible hand of God *Foll*
 whose Power was and is felt in my heart *pres*
 having out of the sight of flesh and blood *Spir*
 in the hidden counsel of his secret Will *filled*
 led me by the vertue of the operation and *from*
 drawings thereof, through those things *in*
 which thereby I come to leave behind *me*
 and to receive and feel that which now *now*
 goeth before, and is my Leader, in whose *filled*
 Covenant of Life Eternal, my soul is now *and*
 satisfied; and so by good experience *with*
 the Lords leadings, and from an exper *wha*
 mental knowledge, sensible feeling, and *that*
 present enjoyment of the incomes of the *spol*
 Spirit of Truth and Life, which filled *Nat*
 the inward parts with the Holiness of *Pow*
 self, and giveth power to do the things *tha*
 required before of God, even from the *Fat*
 right and good understanding thereof, *whi*
 this written; That where it meets with *into*
 the like condition in a weary Traveller, *the*
 may answer its own, and be helpfull to *and*
 weak and feeble, that such may not *giv*
ove

effort over pressing forwards, nor faint in their
 m, and long travel, though many Mountains, on
 and from which they did nourish themselves for a
 n the time will not yeeld them Bread now; yet
 that they may with me, and the rest of the
 God Followers and Friends of Christ (past and
 heart present) always continue following the
 blood Spirit as it leads, until the inward man be
 Will filled therewith, and so power and strength
 on and from God come to be known, and received
 thing in every particular.

hinder For thus it is with Christs Followers
 n now now they are not satisfied until they are
 whole filled with that which they have heard of,
 is now and their souls thirsted after; and so it was
 nce with them then, and they were filled with
 xper what they wanted before; and then, from
 , and that which they were filled with they
 of spoke forth; and so they did teach the
 filled Nations, and brought People under the
 of Power of God, and baptized them into
 hing that, and dipt them into the Name of the
 n the Father, and brought them under that
 of, which saveth from Sin, and plunged them
 w into the holy Spirit; and as they teach'd
 er, they did this, baptizing as they did teach,
 o the and plunging them (as their doctrine went
 t give forth) into that which washeth and purifi-
 eth

eth the Conscience from the filth and guilt
of Sin, of which the outward Baptism was
a figure of this which saveth; and so their
Doctrine was from an inward Life, and
proceeded from that which was invisible;
and so reached to that which wanted life
in the Hearers, and so brought up the
Power of God over them, and them under
it, and into it; for the Word is [*Into*] and
they were to bring people *into* the Name,
(not Water) and they were to bring on
baptize them *into* the Name, *as* they did
teach, Go ye and teach, *baptizing into*;
Baptizing is in the *Present Tense*, when
they did teach: and so here, the spiritual
and inward Baptism goes along with the
Preaching of the Word of Life, which is
inward, and brings man into an inward
enjoyment of God, being baptized *into* his
Name, which is a Strong Tower, which
preserveth from the power of the Devil;
and we all who are brought into this, and
are come in here, are all by one Spirit bap-
tized into one Body, and so worship God
in the Spirit, having the heart sprinkled
from an evil Conscience, by the washing
of Regeneration in the Ministration of the
Gospel of Peace, whereby there is a draw-
ing

high to God, (being brought into his
 name) and a free access to the Throne of
 Grace, which saveth from and out of
 filthiness of flesh and spirit.

Humphrey Smith.

*The Discovery of Mans return
 to his first Estate, by the Opera-
 tion of the Power of God in the
 great work of Regeneration.*

ALL Men and Women, behold, and see
 in what estate you were created.

*And God said, Let us make Man in our
 Image; God created Man in his own Image,
 and in the Image of God created he him, male
 and female created he them.*

*And the Lord took Man, and put him in
 the Garden of Eden, to dress, and keep it.
 And the Lord God commanded the Man, say-
 ing, Of every Tree in the Garden thou mayst
 freely eat, but of the Tree of Knowledge of*

G

good

good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely dye the death.

The Serpent was more subtile than any beast of the field which the Lord God had made; he said unto the Woman, Ye shall not surely dye: for God doth know that in the day you eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil.

And when the Woman saw the Tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.

And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves Aprons.

And they heard the voice of the Lord God walking in the Garden in the cool of the day, and Adam and his Wife hid themselves from the presence of the Lord among the Trees of the Garden: and the Lord God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy Voice in the Garden, and was afraid; and because I was naked, I hid my self: and he said, Who told thee that

for what thou wast naked? hast thou eaten of the
 tree wherof I commanded thee that thou
 shouldst not eat? And the Man said, The
 Woman whom thou gavest to be with me, she
 gave me of the Tree, and I did eat.

And the Lord God said unto the Woman,
 What is this that thou hast done? The Wo-
 man said, The Serpent beguiled me, and I did
 eat.

And the Lord God said unto the Serpent,
 Because thou hast done this, thou art curs'd
 above all Cattel, and above every Beast of the
 field: upon thy belly shalt thou go, and dust
 shalt thou eat all the dayes of thy life.

And I will put enmity betwixt thee and the
 Woman, and betwixt thy seed and her Seed;
 it shall bruise thy head, and thou shalt bruise
 his heel.

And the Lord God said, Behold this Man is
 become as one of us, to know good and evil: and
 now lest he put forth his hand, & take also of the
 Tree of Life, and eat, and live for ever. There-
 fore the Lord God sent him forth from the Gar-
 den of Eden, to till the ground from whence he
 was taken, and he drove out the Man, and plac-
 ed at the East of the Garden of Eden Cheru-
 bims, and a flaming Sword, which turned every
 way, to keep the way of the Tree of Life.

Every Man and Woman, behold and see how you are fallen from the estate and condition you are created in; you were created in the Image of God, to delight alone in him, but you are fallen in obeying the counsel of the Serpent; and are driven out of the Presence of God into the Earth, and there your minds are feeding upon the dust of the Earth, created objects which will perish: some delight in Father and Mother, some in Wife and Children, some in House and Lands, some in Money and Gold, some in Meats and Drinks, some in Raiment what they shall put on, some in Lusts and Pleasures, in Wantonness, in vain idle Communication, foolish Jestings and Laughter, which is madness and folly; and some in Honour and Preferment in this World, wherein their hearts are lifted up in Pride and Exaltation above others whom they have Power over, not considering how you are driven out from the Presence of the Lord, wherein you were placed in the beginning; and some there are that feed upon the Letter of the Scripture, which is death, comprehending God and Christ in their wisdom from what the Saints of the most high God

God have spoken forth from the Life they enjoyed in Christ Jesus, which was in them the hope of their glory; and man in his serpentine wisdom steals the Saints words into his understanding, and never knew the Life and Power thereof in himself, and so speaks a divination of his own brain, a riddle to his own heart; and while he speaks to others, himself is a cast-away.

Every man and woman in particular, deal justly with your hearts, and see where your hearts are, and what they delight in, for in some of these created objects you delight in, and feed upon, if you cannot witness your change by the Eternal and Powerfull Word of Truth; for into the Earth you are driven from the presence of God, and these are the fruits which spring out of the Earth which are in your hearts, Self-love, Pride, Covetousness, Anger, Revenge, Hastiness, Frowardness, Backbiting, Hard-heartedness, Cruelty and Oppression, Lust and Uncleaness, Drunkenness; Impaciency and Unbelief, and you are fenced out, from coming to the Tree of Life, with Cherubims, and the flaming Sword, which turns every way to keep the Tree of Life. So every one see

what you can witness of your return again
 unto God from whence you are seperated
 by the disobedience and evil of your hearts
 and see what is the ground of the hope of
 your callings, and by what power you are
 acted in your obedience unto God, whe-
 ther by the power of the first *Adam*, or by
 the power of the second: for if thou, upon
 the convincement of the evil of thy wayes
 dost not wait in the Light which is in thy
 conscience, that convinceth thee of the
 evil of thy doings, for Power from the
 Lord to guide thee forth of the evil, which
 the Light discovers, which would guide
 thee into the Kingdom of God, but thou
 runnest out into the wisdom of the first
Adam, to seek the Kingdom of God in out-
 ward forms and observations, according as
 thou comprehendest of the Saints practi-
 ces, and thou imitatest their practices
 in thy wisdom, and though thou walk ne-
 ver so strictly in these outward forms, thou
 art alive in the first *Adam*, sewing fig-
 leaves together to cover thy nakedness, a
 peice of new cloth in an old garment, thou
 art putting new wine into old bottles,
 and art building up a Tower to get up to
 God in thy Heathenish and Babylonish
 wisdom

wisdom, and confusion will come upon
 thee; In the day when the Lord comes to
 look for fruit, thou wilt be found a fruit-
 less Tree that cumberes the ground; *Cain*,
 with his offering up Sacrifice unto God in
 thy first nature; *Esau*, seeking the birth-
 right with tears, who shall never find it,
 and all the fruit that is raised in thee is
 from *Hagar* the Bond-woman, and thou
 hast thy end for thy self in all that
 thou dost, which is thy hire, which thou
 expectest in the end, life, for thy labour
 and obedience; and thou regardest not the
 glory of the Lord, and his fear is not be-
 fore thine eyes: Therefore every man and
 woman, deal justly with your own hearts,
 under what name or title soever thou art,
 whether thou be a Teacher of others, or
 a Professor of what thou comprehendest to
 be truth from the Testimony the Saints
 gave forth, from the Life and Power of
 Christ that was in them, and thou expectest
 Life in thy outward Forms and Observati-
 ons, and mindest not to be guided by the
 Light, which is of Christ, in thy own Con-
 science; which Light guided the Saints
 that gave forth the Scriptures: and while
 thou disobeyest that Light, profess what

thou wilt, thou art in the fall, *first Adam* and
 is yet alive in thee ; *Cain* is not yet banish- way
 ed, nor *Esau* reprobated, nor the bond thou
 woman and her son cast out ; which are the
 all figures and types of the first nature, thy
 which is yet alive in thee, and thy will is art
 thy guide, and thy heart is in the Earth, flamm
 notwithstanding all thy profession, and the
 thou art a painted beast, made drunk with in t
 the wine of the wrath of the Whore, which and
 is thy wisdom, which comprehends that tho
 which thou never didst know manifest in the
 it self, and sits deckt a well-favoured Ad
 Harlot, above the Cross of Christ ; thou phe
 wilt be found a Thief and a Robber, who un
 comes not in by the door, Jesus Christ, but tha
 climbs up some other way : and thus far the
 went the Scribes and Pharisees, and the wa
 young man, who had kept the Command- na
 ments from his youth, but when he should th
 have sold all for Christ, he went away sor- th
 rowful ; And thus far went *Paul* when he Pr
 persecuted Jesus Christ, according to the Tr
 Law he walked blameless ; and all thy de
 strict walking to get life in observations be
 according to the Letter, is striving again m
 to get to the Tree of Life by thy own th
 power, who are fenced out with Cherubims, P
 and

and a flaming Sword, which turns every
 way to keep the Tree of Life; And if
 thou never sawest thy self fenced out from
 the presence of God, notwithstanding all
 thy righteousness in observations, thou
 art not come so near God as to see the
 flaming Sword which is placed to meet
 thee in every way thou turnest to get life
 in thy own power, and to cut thee down
 and kill thee, that Christ may be thy life,
 thou art alive in the *first Adam*, and art in
 the death, for Death reigns over all from
Adam to Moses, and *Moses* is until the *Pro-*
phets, and the *Prophets* till *John*, and *John*
 until *Christ*; and if thou canst not witness
 that thou art come to *Moses*, profess what
 thou wilt, thou hast not set thy face to-
 wards God, nor one step in the strait and
 narrow way to Eternal Life, but art going
 the broad way to destruction, whatever
 thou be, whether a Teacher of others, or a
 Professor of what thou comprehendest to be
 Truth from the Letter of the Scripture, un-
 der what form, name, or title soever thou
 be, thou art a dead man, and a dead wo-
 man, and the wrath of God abides on thee,
 though thou see it not; *Rom. 7. 9.* there
Paul witnesseth, saying, *I was alive with-*

out the Law once, but when the Commandment came, sin revived, and I dyed.

Friends, every one in particular, deal justly with your hearts, see what you can witness of your death with Christ by the powerfull Word of Truth, which enlightens the Conscience, and condemns sin in the flesh : for every one would ascend with Christ to be partakers of the Life and Glory with him, but he becomes a stumbling-stone, to be baptized with him into his Sufferings and Death, to descend with him into Hell ; and this thou must witness before ever thou come to sit with him in heavenly places ; for it is they, and they alone that shall reign with him, who suffer with him ; and they that are dead with him shall live with him : It is the dead that hear the Voice of the Son of God, and they that hear shall live, Arise thou that sleepest in the dust of the Earth, securely in thy serpentine wisdom, thy mind feeding upon the dust of the Earth, created objects which will perish ; Arise, stand up to Judgment, that Christ may give thee Life. *This is required of thee, O man, To do Justly, love Mercy, and to walk Humbly with thy God.* Examine thy heart, and deal
justly

justly with thy own Soul: There is a Light in thy Conscience, which Light is of Christ; minding, it will let thee see the Mystery of Iniquity that lodgeth in thy heart, which is deceitfull and desperately wicked; and this Light in thy Conscience, which discovers unto thee the evil of thy heart, is of the eternal Word of God, and was from the beginning, according as it is written in the outward Testimony of the Truth.

In the beginning was the Word, and the Word was with God, and the Word is God, and the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made; in him was Life, and the Life was the Light of men. And the Light shineth in darkness, and the darkness comprehendeth it not. Every one arise out of your earthly wisdom, and mind the Light in thy Conscience, and wait on the Power of the Lord in it, and it will bring thee to judgment before the Throne of the Lamb, where the righteous Law will be opened in thy heart, that will cry through thy earthly heart for Righteousness and Judgment, and the Book will be opened in thee, where thou

thou shalt see all written that thou hast done in the body, and shalt give an account for every idle word, and receive thy reward for what thou hast done, and thy reward is Wrath and Condemnation, which will pass upon thee from the presence of the Lamb, for thy disobedience and breaking of the righteous Law, which must be fulfilled; and what way soever thou turnest to get life in outward forms and observations, the flaming Sword, which is the righteous Law, that goes out of the mouth of the Lamb, 'twill turn every way, and meet thee, and cut thee down, and cast thee into Hell, where there is weeping and wailing for want of the presence of God, and thou canst do nothing to pacify the Wrath of God which is gone out against thee. Now wouldst thou hide thyself as *Adam* did, when he appears in thy heart, thy fig-leav'd garment of prayers, tears, forms, outward observations according to thy comprehension of the Letter, will not cover thy nakedness; it served to cover thy nakedness from the sight of men, but now when the Lord appears in thy heart, thou canst not stand before him: Now comes *Cain* in thee to be driven

driven from the face of God, to be a Fugitive and a Vagabond in the Earth, notwithstanding all his Sacrifices; and *Esaü* in thee reprobated, never to have the blessing, though he seek it with tears; and the Bond-woman and her son cast out, and the first *Adam* now slain with the sharp Sword that goeth out of the mouth of the Lamb, and art made to give up thy soul to God, whose it is, to do with thee what he will; if he destroy thee for ever, he may; and if he save thee from eternal death, it is his free Love. Now art thou baptized with Christ into his Sufferings and Death, where thou liest sealed down under the Eternal Judgment of God, and there perishest for ever, for any power or help thou hast in thy self; and this is the Administration of *Moses*, where thou liest condemned for ever under the righteous Law, without any help or hope, until the Administration of the Prophets, that prophesie of a Christ that hath satisfied the righteous Law of God for thee, who art lost and condemned under the power of the Law of *Moses*: And now there is a secret hope raised up in thy soul, and thou lookest up from under the condemning power

power of *Moses* for a Saviour: And the Prophets are until *John*, and of all that were born of women there was not one greater then *John*, for he is a burning and shining Light that lets thee see the filthiness of thy heart; and the Law shines in its purity to condemn the earthly man in thee, but he strengthens the hope in thee that was raised up by the Prophets, to see the beauty and excellency of *Jesus Christ*, which ravisheth thy lost condemned soul, that thou art willing to sell all for him, the Scripture now being fulfilled in thee who witnesseth this from the dayes of *John* even until now; *The Kingdom of God suffereth violence, and the violent take it by force*: now is every Mountain and Hill laid low in thee, and crooked wayes made straight, and the rough way in thee made smooth, and thou waitest in the Wilderness and lost condition of thy self, for the Salvation of God, to be manifest to thee in *Jesus Christ*; and is the appointed time of the Father, the Son of man comes to thy soul as a thief in the night, as the Lightning from the East to the West, so is his appearance in thee, and causeth thy dead soul to hear his voice, which witnesseth

nesseth to it eternal Life freely through his
 own blood; and thy soul hears his voice,
 and by the word of his Power is made to
 live, and is sealed up by the holy Spirit of
 Promise, the Spirit of God bearing wit-
 ness with thy spirit that thou art his child:
 Now comest thou to witness the second
Adam to be a quickening Spirit, and *Isaac*
 the promised Seed to be Heir for ever:
 And that *the wages of Sin is death, but the*
Gift of God is Eternal Life: And that by
Grace thou art saved, through Faith in the
Lord Jesus; not of works, lest any should boast:
 and he that hath Hope in him purifieth him-
 self as he is pure; and the love of Christ
 constrains thee now, who can witness this
 work of Regeneration manifest in thee, to
 follow him *whithersoever* he goes; no more
 to obey him for Life as thou didst, when
 thou wast without, seeking him in Forms
 and Observations, but now the Love and
 Life thou enjoyest in Christ Jesus con-
 strains thee to deny thy self, and take up
 thy Cross daily and follow him. Now art
 thou come into the beginning to live in
 the Lord, guided by the powerfull word of
 Faith, the Light that shines in thy heart.
 which is the Light of the City, *New Je-*
rusalem,

Jerusalem, to whom thou art come to wor-
 ship the Father in Spirit and Truth; and
 all that are come to walk in the Light of
 the City, *New Jerusalem*, are the true
Israel of God, that are taught of God, to
 whom the New and Everlasting Covenant
 is made according to the Promise of the
 Lord; *This is the Covenant I will make*
with the House of Israel and with the House
of Judah, after these dayes saith the Lord;
I will put my Law in their inward parts, and
write it in their hearts; and I will be to them
a God, and they shall be to me a People. And
they shall teach no more every man his Neigh-
bour, nor every man his Brother, saying,
Know the Lord, for they shall all know me
from the least of them to the greatest of them.
I will be merciful unto their unrighteousness,
and their Sins and their Iniquities will I re-
member no more. And in this City there is
no need of the Sun, neither of the Moon to
shine in it, which are borrowed lights, out-
ward dispensations, and teachings of men;
for the glory of the Lord God doth lighten it,
and the Lamb is the Light thereof. And
the Nations of them that are saved shall walk
in the Light of it; and the Kings of the Earth
bring their glory and honour unto it; and
 there

there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they ever which are written in the Lambs Book of Life: And the gates of it shall not be shut at all by day, for there shall be no night there, for the Lord God giveth them Light, and they shall reign for ever and ever.

Hallelujah to the Highest.

To all revolted Souls who have departed from the Council of the Lord, and are made drunk with the wine of the wrath of the Fornication of the Whore, bewitched with the Mother of Witchcrafts, to return into spiritual Sodom and Egypt, where our Lord is Crucified.

Whoever thou art in whom the righteous Law of God, Jesus Christ, the Light, in thee hath cryed through thy earthly heart for Righteousness and Judgment, and there thou didst stand arraigned before the Throne of the

H Lamb,

Lamb, where the Book was opened in thee, and written therein all the deeds thou hast done in the body, and the Sentence of Wrath and Judgement passed out of the mouth of the Lamb on thee for every idle word, and all that thou hast done; and in this thy condemned estate, thou rann'st to and fro to hide thee from the Wrath of the Lamb, in reforming thy wayes, and strictly observing what thou wast convinced of to be the Will of God; but what way soever thou turnedst in thy obedience towards God, to get life, thither the flaming Sword turned that proceeded out of the mouth of the Lamb, and cut thee down, and cast thee into Hell, where thou layest weeping and wailing under the Wrath of God sealed down under his eternal Judgment for evermore, for any help or power thou hadst in thy self, until Jesus Christ manifested eternal Love and Mercy freely to thy poor lost condemned soul, and raised thee up to a lively hope, and sealed thee up in the Covenant of Life with his own blood. Now after the Witnesses have sealed up their Testimony, the Beast which is thy will, that ascends out of the bottomless Pit of thy

thy deceived heart, which is deceitfull and desperately wicked, hath made war against the Witnesses, Christ in thee, and slain them, and they lie dead in the spiritual City of *Sodom* and *Egypt*, where our Lord is crucified; and thou art made drunk with the Wine of the Wrath of the Fornication of the Whore, and bewitched with her Witchcrafts, who now tells thee, Whom he loves he loves to the end, and To the pure all things are pure; thou art no more under the Law but under Grace, and all things are alike; that when thou disobeyest the pure Law, which once had power over thee, and it witnesseth against thee secretly, crying in thy heart, Use thy liberty, but not as an occasion to the flesh, thou regardest not the Counsel of the Lord, but hearkens to the Mother of Harlots in thee, and causeth thee to wrest the Scriptures to thine own destruction, and tells thee, the Law hath no power over thee, thou art under Grace, it is but the Law in thy members, that wars against the Law in thy mind, the acting of the humanity which acts in its place, that the Grace of God may appear more gloriously; God sees no sin in thee, for it is

no more thou, but sin that dwells in thee, and the former misery thou wast in under the Wrath of God, for the disobeying of the Righteous Law, thou now treadest under thy feet, and lies slain in spiritual *Sodom* and *Egypt* in thy heart, yet not put in grave, but lies in thy sight, and lets thee see the evil of thy doings, and vexes and torments thy earthly and carnal heart in the midst of all thy joy; but the Whore in thee, tells thee, that the former trouble thou wast in, it was through the ignorance of God, but now thou art grown up to a higher stature in Christ, to see nothing but Love in whatsoever thou dost, and now thou knowst nothing but to eat, and to drink, and be merry, *for the Children of the Bride-Chamber cannot mourn while the Bridegroom is with them*; time was thou didst mourn, but it was when the Bridegroom was not with thee; but now the Winter is past, and Summer come, and singing of Birds is heard in thy Land; and now wash thy face, and anoint thy head with Oyl, that thou appear no more before men, as thou didst when thou wast a Pharisee: Now to be a friend to Publicans and Sinners, and become all to all, that

that thou mayest win some, and whatever thou dost, it is God that acts thee, for thou art not stronger then he to resist him; and if he would have it otherwayes, how couldst thou hinder it? so it is as it must be, and it cannot be otherwise. Thus the subtil Serpent windes into the mind of man, and causes him to wrest the Scriptures to his own destruction, to draw back into Perdition.

Wo, wo unto thee thou backslider in heart, who chargest God, who is Purity it self, to be the author of Sin, and the actor of thee in all thy filthy and unrighteous walking, and hast turned the Grace of God into wantonness, and takest liberty to sin, because Grace abounds, and makest the coming of Christ (who came to fulfil the Law) to destroy it, through the evil of thy heart, that when the righteous Law cryes in thee for purity, and condemns thee for thy unrighteous walking, then thou fliest to the Free Grace in Christ, to save thee from the power of the Law; but thou shalt find the Law hath power over the fleshly man as long as he lives, and the fleshly man that now guides thee, is under the Law, until it be destroyed

through Faith in Jesus Christ; For he came not to destroy the Law, but to fulfil it, and the Saints witness it, though thou wrest the words of Paul (when he declared his condition before he came to the fulness of stature in Christ) to thy own destruction. I see a Law in my members warring against the Law of my mind, bringing me into captivity to the Law of sin which is in my members; but he gave not up himself to be a servant of sin, as thou dost, it was his burthen that made him to cry, *Oh wretched man that I am, who shall deliver me from this body of death?* and he waited in the Faith until he was freed, Rom. 8. 2. For the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death, that the righteousness of the Law might be fulfilled in us who walk not after the Flesh, but after the Spirit: He witnessed Christ came in him to fulfil the Law, and so do all the Saints now, according to their growth; some witness the Law fulfilled in them, and others are waiting in the Faith patiently, following the Lord daily through the Cross, until the Law be fulfilled. But thou art departed from the Counsel of the Lord thy God, and causest his Name to be evil spoken

spoken of, and hast made the hearts of his People sad, as they did that the Apostle speaks of; For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies to the Cross of Christ: whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things. These Scriptures are fulfilled in thee, which the Apostle mentions, And while they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage: For if after they have escaped the pollutions of the World, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome; the latter end of them is worse with them than the beginning. For it had been better for them not to have known the way of Righteousness, than after they have known it, to turn from the Holy Commandment delivered unto them. But it happened unto them according to the true Proverb, The Dog is turned to his own vomit again, and the Sow that was washed, to her wallowing in the mire. And thou mayst read what will be manifest to thee from the Lord.

For if we sin wilfully, after we have received the knowledge of the Truth, there remains no more Sacrifice for sin, but a fearfull looking for of Judgment, and fiery Indignation, which shall devour the adversaries.

He that despised *Moses* Law dyed without mercy, how much sorer punishment supposest thou, shalt thou be thought worthy of, who hast trodden under foot the Son of God, and hast counted the Blood of the Covenant, wherewith thou wast sanctified, an unholy thing, and hast done despite to the Spirit of Grace? and we know him that hath said, *Vengeance belongeth unto Me, I will recompence, saith the Lord:* It is a fearfull thing to fall into the hands of the Living God.

Remember from whence thou art fallen, Repent, and do thy first work, in minding that Light of *Jesus Christ*, in thee, before whom thou once stoodest condemned for that thou now livest in: Prize the time, and give up to be guided by the Counsel of the Lord in thee, the Light of thy Conscience, that discovers every vain thought; wait on the power that is present with the Light, and it will dash *Babylons* children against

against the stones, which is sin in its conception, so will thy carnal mind be brought to the Cross daily, and thy heart will be purged with the Spirit of Judgment, and the Spirit of Burning : Kiss the Son in obeying his Counsel, the Light in thee, lest thou perish in the way ; for if his Anger be kindled a little, blessed are they that trust in him.

The Discovery of Mystery Babylon.

To all enslaved Captives in Babylon's Kingdom, who are made drunk with the wine of the Wrath of her Fornications, and bewitched through the multitude of her Inchantments.

FRIENDS, Babylon is within you, the Mother of Harlots is within you, and she bewitcheth you through the abundance of her Sorceries ; and the Beast is within you that ariseth out of the bottomless Pit of the deceived heart, which is deceitfull and

and desperately wicked ; and the Beast which all the world wanders after, is your wills, that makes war against the Lamb of God in you, which is the Light that makes manifest the evil of your hearts ; and your wisdom is the great Whore that sits upon the Beast, that ariseth out of the bottomless Pit of the deceitfull heart, and she finds out many deceitfull inventions to preserve the beastly *will* alive, having a golden Cup in her hand, full of the Abominations of the Earth, and this Golden Cup is your outward professions, glorious comprehensions and conceivements of God and Christ, imitiating what the Saints did impower, according as they were moved by the operation of the Spirit of the Most High God, and you imitate the Saints practice by your wisdom.

There is nothing but confusion in the Kingdom of *Babylon* ; So come you to be divided into so many particular Forms, as *Presbyterians, Independants, Anabaptists*, and divers others, that are in outward worships, painted over with glorious words ; and yet you whose wills guide you, are painted Beasts, bewitched with the Mother of Harlots, notwithstanding all your outward professions

professions and glorious observations, they
 are but the golden Cup, and within you are
 full of the Abominations of the Earth, as
Self-Love, Covetousness, Lust, Uncleaness,
Forwardness, Backbiting, Slandering, Hard-
heartedness, Cruelty and Oppression, grind-
ing the faces of the Poor, Impatience and Un-
belief, and the fear of the Lord is not before
your eyes; and thus you lie enslaved Cap-
 tives in the Kingdom of *Babylon*, refresh-
 ing your hearts in the Creature- enjoy-
 ments, which will perish; some in Father
 and Mother, some in Wife and Children,
 some in House and Land, some in Gold
 and Silver; some in Self wisdom, de-
 lighting in themselves; some in Honour
 and Preferment in this World: and when
 there is enjoyment of these visible crea-
 tures, then there is content; and when
 they are taken away, there is trouble, the
 mind alwayes plodding, contriving, and
 acting every way to get of the creatures
 what the heart lusteth after, and he that
 gets the most is highest exalted; so every
 one is exalted above another, and there
 is nothing but Tyranny, Cruelty and Op-
 pression among you, you sons and daugh-
 ters of *Babylon*; *And in her was found the*
blood

blood of the Prophets, and of the Sains, and all that were slain upon the Earth.

The Merchants of *Babylon* are your Teachers; who draw you from your Guide, which is the pure Light of Christ in you, to seek the Kingdom of God in observations without you, contrary to the mind of Christ: *The Kingdom of God comes not with observations, neither shall they say, Lo here, or, Lo there; for, behold, the Kingdom of God is within you.*]

But these your Merchants have no Scripture for their Merchandize, which they sell to you enslaved Captives for so many hundreds in the year, and is paid in the Nation, or elsewhere: for these observations they tell you you must observe, or else you cannot come to the Kingdom of Heaven, though they are contrary to the Scripture, as are practised by them; there is no Scripture that witnesseth their call to the Ministry by humane wisdom; *Not many great, not many noble, not many wise after the flesh.*

There is no Scripture which testifies of any that Jesus Christ sent forth that made a Bargain with the People for so much a year, as these do that profess themselves to be sent of Christ.

This

This is the call of the Ministers of Christ,
*Paul an Apostle of Jesus Christ, neither of
 man, nor by man, but by the Revelation of
 Jesus Christ.*

*I send you forth (saith Jesus Christ) as
 Lambs among Wolves: Into what Town or
 City ye enter, enquire who is worthy; and if
 they receive you, there abide, eating such
 things as is set before you: the Labourer is
 worthy of his meat: freely ye have received,
 freely minister.*

Those whom Jesus Christ commits the
 Word of Eternal life unto, and calls them
 forth to declare it unto others, the Love
 of Jesus Christ, which is sealed up to their
 souls through his own blood, constrains
 them to give up themselves to death, in
 witnessing forth the Eternal Life they en-
 joy in Christ; as it was, it is, *The Love of
 Christ constraineth me to preach the Gospel,*
saith Paul: But these your Merchants are
 they which have forsaken the right way,
 and are gone astray, following the way of
*Balaam the son of Bosor, who loved the wa-
 ges of unrighteousness.*

And as there is no Scripture for their
 call to the Ministry by their human learn-
 ing, nor making bargains with the people
 for

for so much in the year : so there is no Scripture for these observations they call the Ordinances of God, as they are practised by them.

There is no Scripture, that Christ, or any that he sent forth, did take a Child, and sprinkle water on its face, and said, in so doing, *they baptized it into the Church of Christ.*

Suffer little Children to come unto me, saith Christ, and forbid them not, for of such is the Kingdom of God; for whosoever shall not receive the Kingdom of God as a little Child, shall not enter therein; He sets the Child as a type and a figure to shew forth to every one, that they must become as a little Child, depending upon the Will of God, before they enter into the Kingdom of God: He took them up in his arms, and put his hands on them, and blessed them, but that he sprinkled water on their faces, and said, *He baptized them into his Church,* there is no such Scripture.

Another observation your Teachers tell you you must observe, is, hearing these Studied Sermons, in taking a part of Scripture, and adding to it their wisdom, calls it *The Word of God,* which is contrary to the

the Scripture; but they say, *They have Christ for an example.*

There was delivered to him the Book of the Prophet Isaiah, and when he had opened the Book, he found where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel unto the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the Captives: and recovering of the sight of the blind, and to set at liberty them that are bruised, to preach the acceptable year of the Lord: And he closed the Book, and sat down: and he began to say unto them, This day is the Scripture fulfilled in your ears: And all bare him witness, and wondered at the gracious words that proceeded out of his mouth; He was the substance of the Prophecie, which was then fulfilled in him.

This is no ground for any to take the Saints words, and to add to it their wisdom, and call that *the Word of God.*

The Prophet that hath a Dream, let him tell a Dream: He that hath my Word let him speak my Word faithfully. What is the Chaff to the Wheat, saith the Lord? Is not my word like a fire, and like a hammer, saith the Lord, that breaks the Rocks in pieces?

pieces? All to whom the Word of the Lord is committed, can witness it to be as a fire within them, and as a hammer that breaketh the rocks in pieces, subjecting all in the heart under the power of it self; so it alone rules and guides him, that he is what he speaks; that if he had never seen any thing that the Saints have declared without him, he had known what is manifest in him; and he to whom the Word is thus made manifest, is a true Minister of Christ, who is called to speak the Word faithfully.

But these that call themselves, *your Teachers*, and make bargains with you, for so much by the year, they never witnessed the word of the Lord, *in them*, as a fire; and like a hammer that breaketh the Rocks in pieces; so they never had any thing to have spoken of the Lord, but as they have stoln it from the testimony of the Saints; So they speak a divination of their own brain; a riddle to their own hearts, and whilst they speak to others, themselves are cast-aways.

And the Lord testifies against them, *Behold I am against the Prophets, saith the Lord, that steal my Word every one from his Neighbour.*

But

Behold, I am against the Prophets, saith the Lord, that use their tongue, and say, He saith.

Behold, I am against them that prophesie false Dreams, saith the Lord, and to tell them, and cause my People to err by their Lyes, and by their lightness, yet I sent them not, nor commanded them; therefore they shall not profit the People at all, saith the Lord: And this fruit is made manifest of the Ministry that hath been in England.

Another Observation your Teachers bid you observe, which is contrary to Scripture, as it is practised by them in singing of David's Psalms in Meeter, taking David's words, who was a man after Gods own heart, and putting words into the mouthes of poor ignorant People to sing that which they never knew, and so causeth them to blaspheme the Name of God, saying; *Let us sing to the Praise and Glory of God, As,*

O Lord I am not puffed in mind,

I have no scornfull eye,

I do not exercise my self

in things that be to high:

When they never knew any change wrought in their minds, and so causeth

I

the

the People to lye. And causing them to sing *Davia's Prayers*, as, O Lord rebuke me not in thy Wrath, neither chasten me in thy hot displeasure, for thine arrows stick fast in me, and thy hand presseth me sore: for my iniquities are gone over my head as an heavy burthen, they are too heavy for me to bear; my wounds stink, and are corrupt, because of my foolishness; I am troubled, I am bowed down greatly, I go mourning all the day long: And may be none of you in all that place can witness the condition, and so blasphemes the Name of God, who will be worshipped in Spirit and in Truth: and this is the rule given out from him, *If any be afflicted, let him pray; if any be merry, let him sing Psalms*: And there is none merry but the Ransomed of the Lord, who returns to Sion with joy and singing, and everlasting joy shall be upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away.

All people may search the Scriptures, and see how you have been deceived by your Teachers, who have caused you to seek your lost God in carnal and dead observations, which they have not any Scripture for: all cease from them; for the Lord

Lord complains of them, *The Leaders of my People cause them to err, saith the Lord of Hosts*; and now are these Scriptures fulfilled in these men, which the Apostle prophesied of.

This know also, *That in the last dayes perilous times shall come*; for men shall be lovers of their own selves, covetous, proud, boasters, blasphemers, disobedient to parents, unthankfull, unholy. All people see, are not your Teachers so, self-lovers? before they come at you, they must know what they must have: covetous, griping for much; and if you will not give them so much as they can have in another place, they will not come at you: here is self-love and covetousness manifested; — without natural affection, *Truce-breakers, false-Accusers, Traitors, heady, high-minded, lovers of pleasures more then lovers of God, having the Form of Godliness, but denying the Power thereof*; from such the Apostle exhorts to *turn away*. All People behold and see, all these Scriptures are fulfilled in your Teachers: they speak against Pride, and live in it; against covetousness, and live in it: they teach by words to be naturally-affectionated one towards another, and

they walk contrary, causing poor people to pay to maintain them in pride and high ranks in the Earth, who can scarce get bread for their bellies, and clothes for their backs; yet they force them to pay to them being void of all natural affections: and they are Truce-breakers, breaking all Bonds and Covenants, if they can get more money in another place. Thus they shew forth to all the world, that they are *lovers of Pleasures more than lovers of God*, and have a form of *Godliness in words*, but deny the power thereof; from such turn away: for, of this sort are they which creep into houses, and lead captive silly women, laden with sin, and divers lusts. These Scriptures are fulfilled in your Teachers, every one hath his particular house to creep into, where none must come but themselves, or whom they please, which is contrary to the practise of Christ, of any that he sent forth: they went through the Countries, Towns, Cities, Villages, according as they were guided by the Spirit of God, to declare what he gave them to speak: and your Teachers lead silly women captive, laden with sin, and led away with divers lusts, ever learning, and never able

people to come to the knowledge of the Truth:
 Do not they tell you to look for Christ's
 coming in such Observations as they set
 up? which is nothing but the inventions
 of their brains; for Christ tells you, *The*
Kingdom of God comes not with observations,
but is within you. But many of them de-
 ny, that the Light in your Conscience, which
 makes manifest the evil of your hearts, is
 the Kingdom of God, calling it the light
 of a corrupt conscience; so shut the King-
 dom of Heaven against men, and will neither
 enter in themselves to be guided by the pure
 Light of the Kingdom of Christ within
 them, nor suffer them that are entering in, to
 enter, as the Scribes and Pharisees did: Now
 as Jannes and Jambres withstood Moses, so
 do these men resist the Truth; men of corrupt
 minds, Reprobates concerning the Faith: but
 they shall proceed no further, for their folly
 shall be made manifest to all men, as theirs also
 was: and no man shall buy their Merchan-
 dize any more.

All you enslaved Captives in the King-
 dom of *Babylon*, why will you lay out your
 Money for that which is not Bread, and
 your labour for that which satisfies not?
 hearken diligently unto Jesus Christ, the

Light that lets you see the evil of your hearts, to be guided by it, and you shall eat that which is good. *Encline your ears,* saith Christ, *and come unto me; hear, and your souls shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David:* Mind the call of a powerful and tender Father in the Lord Jesus, who calls, *Come forth of Babylon my People, and touch no unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters,* saith the Lord God Almighty. Friends, prize your times, slight not the day of the Lords Mercy, for he waits to be gracious, and saith, *I stretch forth my arm all the day long to a backsliding, and gainsaying People.* Every one, mind your conditions, deal justly with your own hearts, see what your hearts have fellowship with, and guide your minds, for the Kingdom of Christ is *within you*, it is not in observations, as your Teachers tell you, for they deceive you; therefore Christ forewarned us for looking forth at those which would come in the latter dayes, that would say, *Lo here is Christ, lo there is Christ!* as it is in these our dayes; some say, *Lo here is Christ*

your in the Presbyterian practise ; the Independ-
 u shall ants say, *He is there*, and the Anabaptists
 r ears, say, *Lo he is here* : But Friends, mind
 r, and what Christ saith unto you, *Believe them*
 e ever- not, look not forth, the Kingdom of Christ
 e Mer- is not in any of those, nor in any other
 ower- outward observations, but (be warned)
 Jesus, the Kingdom of Christ is *in you*, and that
 Pea- is the Light that lets you see the evil of
 l will your hearts : and Christ compares it to a
 you, grain of Mustard-seed, the least of all
 saith Seeds, and it grows up above all other
 prize herbs, and becomes a Tree that the Fowls
 ords of the Air lodge therein : and he com-
 and pares it to a little Leaven, that a woman
 long took and hid in three measures of Meal,
 Eve- and it leavened the whole Lump. These
 iust- are earthly parables and figures, which
 our Christ layes down, speaking to the earthly
 aide and carnal heart of man, that he might
 st is read his condition within. Therefore de-
 as spise not the day of small things, but mind
 ive the Counsel of the Lord Jesus, the little
 for Light, that shines in thy dark heart ; look
 me upon the figures, the parables. The little
 Lo Leaven which is hid in three measures of
 in meal, it changeth the whole lump into the
 ist nature of it self : So the little-Light that
 in

shine, in thy dark heart, is the powerfull Word of Faith, *which was in the beginning, by which all things were created, and without him was nothing made ; this Word is Life, and the Life is the Light of men, and Light shines in Darkness, and the Darkness comprehends it not : This Light is the Word of Faith the Apostle exhorted to take heed unto; Say not in thy heart, Who shall ascend up to Heaven to fetch Christ down ? or down into the deep to fetch him up ? the Word is nigh thee, in thy heart and in thy mouth, and this is the Word of Faith which we preach, the Unction of the holy One, given of the Father, whereby we need not to teach one another, but as the Anointing teacheth us, which is Truth and no lye, which is the sure word of Prophecie, whereunto ye do well to take heed, as unto a Light shining in a dark place, until the day dawn, and the Day-Star arise in your hearts.*

All People return within, give up your selves freely to be guided by that Light, that discovers to you the evil of your hearts, and none be discouraged, because you see an evil heart, but prize the Love of God that discovers it to you, and whatever the Light makes manifest to you to be evil : Wait on the Lord for Power, and he will give

give thee power to obey, and in being faithfull in a little, more will be communicated from the Lord, so will the Righteous Law be set up in your hearts, that will cry through your earthly and carnal hearts for Righteousness and Judgment, and so will bring you to an account for every idle word, and all deeds done in the body. Look up unto the Lord against whom you have sinned, and he will arm you with power to what he layes upon you, with patience to undergo his Will, until all the Powers of the Earth in you be famished and slain under his righteous Judgments ; then will Judgment be brought forth into Victory, that you can no longer live without the lovingkindness of your Father in Christ Jesus.

Now is the Parable fulfilled, the little grain of Mustard-Seed grown up above all herbs, and the little Leaven hath leavened the whole Lump ; and the Prodigal starved for ever, if his Father receive him not freely into his house.

Thou that canst witness this condition, stand still in the Will of God, he will raise up his Seed in thee to trust in his Name, and to delight in the Eternal Covenant of Love

Love and Life, he hath made with thy soul in the Lord Jesus Christ, and will guide thee by the Word of his Power, in a way thou knowest not, forth of *Babylon* (where thou wast an enslaved Captive, under the power of the filthy Beast, which is thy will, and the Whore the Mother of Witchcrafts, which is thy wisdom, which enthralled thee under the powers of Darkness, to satisfy the Lust of thine own heart which led thee to destruction) up to *Sion*, to live by Faith in the Lord Jesus, which will purifie thy heart, and set thy soul free from under the powers of Darkness, into the glorious Liberty of the Sons of God, where thou shalt sing the Songs of *Sion*, *Hallelujahs* and *Praises* for evermore, unto the Lord God that sits upon the Throne, and to the Lamb for ever and ever.

W. D.

To

To all enslaved, hard-hearted, and unbelieving Jews in this Nation and elsewhere, who are made drunk with the wisdom of the Whore, and bewitched through the abundance of her Sorceries; to put the Day of the Lord afar off; looking for Christs coming in the Spirit, as the hard-hearted unbelieving Jews in the Letter, did for his coming in the Flesh, according to the Promise; but they limitted the Holy One, according to their carnal wisdom, expected his coming in great pomp and glory: and when he came in that poor despised way, contrary to their expectations, they stumbled at him, and would not own him to be their Saviour, but rose up against him, and put him to death, Mat. 27. 1, to vers. 50.

BEhold, you hard hearted and unbelieving Jews, do you not look for Christ coming in the Spirit according to his

his Promise, as they did for his coming in the flesh? but you limit the Holy One, as they did, expecting Christ to come in power and glory, according to your own fancies; and so put the day of the Lord afar off you, in rejecting and despising the Counsel of Jesus Christ the pure Light in your Consciences, which lets you see every evil thought, word and action, and cries behind you, *This is the Way, walk in it*: but you disobey the Light, and hearken to the counsel of your hearts, as the Jews in the Letter did, who put Christ to death; and so you slay the Witnesses in Spiritual *Sodom* and *Egypt* in your hearts, where our Lord is crucified, in not regarding the Counsel of Christ, which is that Light that shines in your dark hearts, which knocks at the door, according to his Word; *I stand at the door and knock: if any man hear my Voice, and open the door I will come in to him, and will sup with him, and he with me.*

Oh thou enslaved Soul under the power of *Babylon* in thee, Come forth, mind the Light in thee, which is the sure Word of Prophecy, whereunto you do well to take heed, as unto a Light shining in a dark place, until the day dawn, and the day-star

star arise in your hearts : stand not out
 against this secret Counsel of Christ in you,
 lest you perish in your gain sayings ; for,
 if his Anger be kindled a little, blessed
 are all they that trust in him. All give up,
 give up freely to be guided by the Coun-
 sel of the Lord, the Light in you, believing
 in his Power that is present with the Light ;
 he will lead you daily through the Cross,
 in the streight way of his Sufferings and
 death, where the old man will be put off
 with his deeds, and so you shall have right
 to the Tree of Life, and shall enter with
 him through the Gates into the City, *New*
Jerusalem, where you shall have commu-
 nion with the Father and the Son, and an
 Inheritance with those that are sanctified
 in Christ 'Jesus, and shall reign as Kings
 upon the Earth, to the praise and glory of
 the riches of the Grace of our heavenly
 Father, to whom alone be all Power, Do-
 minion, Honour and Glory, for ever and
 ever:

W. D.

A

A word from the Lord to all that are waiting on the Lord in Sion: and to those that are weeping, and are seeking the Lord their God, asking the way to Sion with their faces thitherwards.

FEAR not, ye Mourners in *Sion*, the Lord waits on you to be gracious unto you; and though he give you the Bread of Adversity now, and the Water of Affliction, yet shall not your Teachers be removed into Corners any more, but your eyes shall see your Teachers, and your ears shall hear a voice behind you, saying, *This is the Way, walk in it*, when you turn to the right hand, or the left: Therefore every one of you mind the Light, which is of Jesus Christ, *in you*, that judgeth the unrighteousness of your hearts; give up to be guided by the pure Light *in you*, which is your Teacher, the Counsel of Jesus Christ, and it will bring Judgement forth unto Victory, and whatever he makes manifest to you to be his Will: *Wait on the Lord*

in his Counsel, and he will give you power to obey, and when you have obeyed his Will, take heed of departing from the Counsel of the Lord, which is the Light within you, to hearken to the counsel of your own hearts, which will draw your minds to look back at your obedience, and the experiences you have passed through; so will the Beast which received a deadly wound with the Sword, the Righteous Law, that goeth out of the mouth of the Lamb, in you, his deadly wound will be healed, (and sits a painted Beast above the Cross of Christ, working lying wonders in your hearts, and imitating the operation of the Power of God, who is purifying his Sons and Daughters with the Spirit of Judgment, and the Spirit of Burning) and the Beast in you, that tasted of the Power of God, when he received his deadly wound under the Justice of God, now can imitate the same in deceit, and cause fire to come down from Heaven in the sight of men, intimating the operation of the Spirit of Burning, and so deceives himself and all that dwell upon the Earth, he is made manifest to all that dwell in the heavenly Light in their hearts. All Friends, mind your
Watch,

Watch, for the Adversary, the Devil, goes
 about like a roaring *Lion*, seeking whom
 he may devour ; abide in the Counsel of
 the Lord, which is the Light in you, and
 you will discern between the Beast, which
 is Antichrist in his lying Wonders, and
 the Lamb Jesus Christ, in the operation
 of his Power ; so you will come to try the
 spirits : whether they be of God, yea or
 no ; all that are guided by the Beast have
 their life in speaking and acting in out-
 ward operations what they once experi-
 enced, and what they comprehended to
 be truth, speaking that they enjoy not,
 and is exalted in pride, the heart returned
 into the Earth. But thou that art guided
 by the Lamb, the Light in thy Conscience,
 the righteous Law cries through thy earth-
 ly heart, and brings it to Judgment, and
 thou canst find no life in the operation of
 the Power of God, nor in thy obedience,
 but whilst the Presence of the Lord is with
 thee in it ; and when thou hast done the
 Will of God in obeying what he hath
 made known unto thee, thou seest thy self
 to be an unprofitable Servant, and hast
 need of Patience, that thou mayest re-
 ceive the Promise where thy Life is hid
 with

goes with Christ in God, to save thee freely for his Name sake, or else thou perishest, and to carry thee on by his Mighty Power, or else thou fallest, so thou hast nothing to glory in, but in the Lord.

And as they that are guided by the Beast (which is *Antichrist*) speaks of the Truth, a riddle to their own hearts, not knowing the Power and Life of what they speak, adding to the Word of the Lord, and the plagues and curse of God will be added unto them. But thou art guided by the Lamb Jesus Christ, thou knowest when the Word of the Lord is committed to thee: *If any have my Word, saith the Lord, let him speak my Word faithfully: Is not my Word like a fire, saith the Lord, and like a hammer, that breaketh the rocks in pieces? Thou canst witness the Word of the Lord to be as a fire, and as a hammer, to break the Rocks in pieces in thee, and bring down all in thee in subjection to it self, and it alones rules in thee: and thou that canst witness the Word of the Lord thus manifest in thee, thou art a true Messenger of the Lord, let not the deceit stop thy mouth, for the Word of the Lord that calls thee to speak, shall perfect his Work for which he is sent.*

K

All

All Friends stand fast in the Counsel and Will of God, be faithfull in following the Lamb daily through the Cross, and none be discouraged: in temptations be content, look up to the Lord to keep you in the hour of temptations, for it is no sin to be tempted, but to yeeld to the Tempter: and when the Lord delivers you from the power of the Tempter, watch that your will get not from under the Cross, but sink down into the Love of God; and every one be content in what the Lord hath made manifest to you, and be faithfull according to your Talents, and more will be communicated to you, and none look forth at others conditions, for if you do, the Enemy will cause you to stumble, and you will come to a loss in your own condition: wait patiently in the Counsel of the Lord, the Light in you, for he is making a short work in the Earth, that you that come into the Vineyard at the eleventh hour, shall receive as much as they that came in at the third hour, and have laboured in the heat of the day.

All ye children of the Lord lift up your heads, behold your King riding in Majesty and Power upon the wild Ass Colt, which is your wild nature, subjecting it to himself,
that

that you may enter with him through the Gates of the City into the *New Jerusalem* where there enters nothing that worketh, abomination, and maketh a lie, but what is written in the Lambs Book of Life, and there you shall dwell in the Banqueting-house of the Lord for ever, feeding upon the feast of fat things, rejoycing in the Eternal Love and Mercy of your Souls, in the free Covenant of Life, in the Blood of Christ, who is the Lord of lords, and King of kings, God blessed forever; who is riding on in majesty and in power, conquering and to conquer all the powers of darkness in the hearts of his Saints, that they may reign as people upon the Earth, to the praise and glory of our God, who is taking unto him his Great Power, to reign in his Saints for evermore: To whom alone be all honour, glory, power, and eternal praises for ever.

W. D.

A Word of Consolation, unto the Child of Light, that yet sits in Darknes, being deeply afflicted, and wounded in spirit, through ignorance of Salvation in the New Covenant, in Christ Jesus the Light.

DEAR Child, of the Birth of the Immortal Seed, which cries over all the World, and beyond all the Pleasures, Pomp and Vanity therein, for the enjoyment of the light Countenance of God, fear thou not, neither be thou discouraged because of the violent assaults of the Enemy, who seeks to draw thee into the carnal reasonings of thy spirit, and in it to kindle a fire to thy self, and cause thee to walk in the light of the sparks that thou hast kindled; and this thou hast at the hand of the Lord, in going from his Counsel, liest down in sorrow; few knows thy great distress, but to the Lord it is known, and to them that had, and walked in the same paths.

Oh thou beloved Babe, who liest in the deep sence of the working of the evil-one in thy mind, and many times art ready to
say,

say, *Never was any like unto me, neither any sorrow like unto my sorrow!* and in this languishing despairing mournings of thy soul, all things made bitter unto thee as the waters of *Marah*; thus art thou driven from all comfort, as a Child without a Father, and a desolate Widdow without a Husband, and as a Stranger that no eye pittieeth, in thy apprehension; sometimes saying in thy heart, in the heat of the temptation, and the fire that thou hast kindled, O that I had been any Creature but what I am! or if it were the Will of the Lord, that he would shorten my dayes, that I might not be any longer on Earth to sin against him! for in thy own sense and feeling thou walking in the sparks thou hast kindled in carnal reasonings, thou deservest not any thing but Wrath, Horror, Misery and Distress on every side, and great languishings that thy dayes were shortened, secretly crying out in thy heart, *O that I were alone in the Wilderness, or any Cave or Den in the Earth, that I might never see nor hear any of the Sons of men any more, but in the secret, retiredness even roar and mourne out my dayes until I die.*

O thou Royal Child of the birth of the morning of the pure eternal Day of the God
of

of *Israel*, hearken no longer to the enemy, who saith, *There hath none travelled where thou art, nor none drunk of the Cup that thou art drinking*; he is a Lyar who goes about to destroy thy precious soul. In the Word of the Lord God I declare unto thee, I drank the same cup with my faithful Friends, who are born of the Royal Seed, every one in their measures travelled in the same path, and have endured the same temptations, and walked in the light of the same sparks, and laid down in sorrow in the fence of the same misery as thou mournest under this day; no longer lend an ear to the enemy and the thoughts of thy heart: Arise, arise in the Light of the Covenant stay thy heart, and the Lord will throw down the Enemy of thy peace, destroy the carnal reasonings of thy mind, put out the fire that thou hast kindled, and he will deliver thee out of the horrible Pit, and set thy feet upon the Rock of Ages; and thou shalt tread down the enemies of thy soul in the sensible feeling of the Love of the Father, who will manifest himself to be a Father to the Fatherless in thee, and a Husband to the mournful Widdow, and a Comforter to the Immortal Babe that mourns in thee, in the uprightness of thy heart to do the

Will

Will of the Living God ; so in the power of his Might stay thy heart, and tread upon all doubts, fears, despairing thoughts, questionings, reasonings, musings, imaginations and consultings; arise over them all in the Light of Christ, he will lead thee into the Banqueting-house of the Pleasure of our God, where thou shalt sit down with me, and all the Redeemed of my Father, who are born of the Immortal Seed, and have passed through great Tribulations, & have washed our Garments, and made them white in the Blood of the Lamb, therefore do we now stand before the Throne of God, praising him day and night in his Holy Temple. And this shall be the portion of thy Cup, if thou diligently hearken to the Counsel of the Lord, which calls thee to trust in him, he will embrace thee in the arms of his Love, and thou shalt praise his Name for ever.

God Almighty, in his Light and Life, raise up thy soul, and establish thy heart in his Counsel, steadfastly to wait in his Power to lead thee in the Cross, out of all unbelief, and cause thee to lie down at rest, in obedience to his Will, where thou shalt drink the Cup of Salvation for ever.
Farewel.

William Dewsbury.

THE END.